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Anicius Manlius Severinus BOETIUS,

OF THE

CONSOLATION OF PHILOSOPHY.

In Five BOOKS.

Made *Engliſh* and Illuſtrated with NOTES,
By the Right Honourable
RICHARD *Lord Viſcount* PRESTON.

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G.R.III.
BR. MUS.

TO THE READER.

A Long Retirement in the Country having afforded me many Hours of leiſure, I conſidered that I could not employ them better than in giving an Engliſh Dreſs to this Part of the Works of Boetius, *intituled,* Of the Conſolation of Philoſophy.

Chaucer, *the antient Poet of our Nation, was the firſt whom I find to have attempted a Tranſlation of this Book into our Tongue: but that is now almoſt as unintelligible to the Engliſh Reader as the Original is; the Alterations of our Language,*

which he is said, before any of our Countrymen, to have endeavoured to refine, having been very many and great since the times in which he flourished. I have also seen two other Translations, the one of them published in the Year 1609; *the other only of four Books in that of* 1674, *imprinted at* Oxford: *And though I shall not censure either of them, I may modestly say, that I see nothing in them which may hinder me from offering one to the Publick which may be more correct.*

In this small but most admirable Book are to be found great Variety of Learning, many weighty Sentences, much well-digested Morality, and exact Rules for Life. This, and the other Works of our Author, shew him to have been a Man of comprehensive Learning, and of great Piety and Devotion; and his Constancy in Suffering makes him appear to have been of as great Virtue and Courage.

He

He fell into ill Times, living when the Roman *Empire was just expiring, being brought to its Period by the violent Irruptions of several Northern Nations which flowed down upon it like an impetuous Torrent; whose Force was not to be resisted, but did carry all things before it; it being then the Custom of those People who lived Northwards, beyond the* Rhine *and the* Danow, *born in an healthful and prolifick Climate, to abandon their native Countries when they were over-stock'd, (as they often happened to be) and to seek new Habitations.*

By this Means the Face of Italy (*and indeed of a great Part of* Europe) *was overspread with Barbarism; Arts and Civility were buried in their own Ruins, and all was subjected to the Will and Violence of bloody Conquerors.*

In the worst of these Times this good Man endeavoured to maintain the Rights of his Country, and was

the great Supporter of that ſmall Part of the Roman *Liberty which remained, deſiring nothing more than to ſee it one day reſtored: But it was not the Pleaſure of Heaven to grant his Deſire; it rather thought fit to permit him to fall into the Hands of his Tormentors, whoſe Perſecutions and Cruelties only ended with his Life, and under the more barbarous Treatment of thoſe who gave a Liberty to their Tongues (as appeareth in ſeveral Parts of this Book) to traduce and vilifie his afflicted Virtue, to debaſe and decry his Sufferings, who handled his Wounds without Compaſſion; and who, by ſtabbing his Fame and Reputation, became more criminal than thoſe partial Judges who condemned him to Death, and more bloody than thoſe Executioners who acted the Tragedy upon his Body.*

Hence it is that we may find him to have been the Subject of Reflection and Diſcourſe to the Aſſemblies of the

the Pretenders to Policy, the Enquirers after and Tellers of News, who were generally the Knaves and Fools of his Country; and of those mean-spirited Men who being at a Distance from the Dangers and Misfortunes with which he was oppress'd, thought they might safely pass a Censure upon his Actions and Carriage, like Plowers plowing upon his Back, and making their Furrows long; *and so, at his Expence, advance a little Trophy of Reputations to themselves, by pretending, perhaps, that their Demeanour should have been with more Firmness if they had been in his Circumstances, when most of them had not Souls, calmly, to think upon what he with Constancy and Bravery did endure.*

It is true that this way of treating Unfortunate, though Good Men, as it had a Beginning long before the Times of Boetius, *so daily Experience shews that it hath been carefully continued since, even to our own,*

and will be carried on, doubtleſs, till all things ſhall have an End.

He from whom Fortune hath withdrawn her kinder Influences, and upon whom thoſe who, under God, govern the World do not think fit to ſhine, whatever his Merits may have been before, will find himſelf expoſed to all the Injuries which his Superiours, Equals or Inferiours ſhall think good to heap upon him: He becometh a Reproof to all his Enemies, but eſpecially amongſt his Neighbours; his Kinsfolks and Acquaintance ſtand far off him, and are afraid of him; and they who ſee him without do convey themſelves from him: He becomes like a broken Veſſel, and is clean forgotten, like a dead Man out of Mind: He heareth the Blaſphemy of the Multitude, (*which is always as ill-grounded as it is loud*) and the Drunkards make Songs upon him. *So that the Obſervation made by the ingenious and learned Mr.* Dryden, *in his Dedication*

dication before the Tranſlation of Juvenal, pag. 35, & 36, *appears to be very juſt, which is, that amongſt Men, thoſe who are proſperouſly unjuſt are entituled to a Panegyrick, but afflicted Virtue is inſolently ſtabbed with all manner of Reproaches: No Decency is conſidered, no Fulſomneſs is omitted, no Venom is wanting ſo far as Dulneſs can ſupply it; for there is a perpetual Dearth of Wit, and Barrenneſs of good Senſe and Entertainment.*

But theſe are the ordinary Turns of Providence, to which all Men ought to ſubmit; as thoſe who are endowed with Piety and good Senſe do with Willingneſs, ever making the right Uſe of them, without being ſurprized at them; becauſe they know that that Happineſs is only to be found within themſelves, which others ſo anxiouſly hope and ſeek for from foreign Objects.

This makes the worſt of Evils, Baniſhment or Death, to be endured with

with Chearfulneſs by Men of great Souls, they knowing that the Perſecution of this World is to be the laſt Proof of their Patience and Fidelity; and that when that is at an end, their Virtue ſhall be rewarded and crowned.

It now remains that I acquaint the Reader with the Deſign of this Book, and alſo that I ſay ſomething concerning my Performance upon it.

Our Philoſopher here attempts to bring Man to a true Underſtanding of the Sovereign Good of humane Minds: For ſome time after the Creation of the World he lived, and acted according to the Divine Rules and the Law of Nature; but being fallen into a State of Sin and Impiety, he ſoon loſt all his natural and glorious Idea's and Forms, and was no longer cheriſhed with the kind Favours and Influences of Heaven as before he had been. Yet notwithſtanding this unhappy Change, Vice had not ſo far obtain'd over Virtue, but

human Nature ſtill had a Knowledge (though much fainter) of God; it ſearched after him who gave to it a Being, and urged it ſelf on to deſire and purſue Happineſs. From hence it came to paſs, that the Sages and Philoſophers of ſeveral Ages differed much in their Opinions concerning the Summum Bonum, *or Sovereign Good or Happineſs of human Nature, as may be ſeen by their Writings, and the Hiſtories which make mention of them; which Opinions I need not now to enumerate, they being ſo well known. But we, whom God hath bleſſed with greater and more certain Lights than Nature could afford, do now know well that our Happineſs can conſiſt in no other thing than in its Union with the Eternal Good: This being the higheſt Perfection of our Souls, it ought to incite us to purſue vigorouſly ſo Exalted and Seraphick a State of Life; which leads us to thoſe Felicities which this World cannot ſhew.* Boetius *there-*

therefore here demonſtrates to us plainly, that there is no ſubſtantial Happineſs in this World; that Riches, Honours, worldly Glory, or Pomp, can afford us none, but rather that we are travelled with Uneaſineſs and Inquietude amidſt our largeſt Enjoyments; that we can never be ſatisfied with any thing below that Eternal and Immortal Good which hath left ſome Impreſſions of it ſelf upon every Creature; and that we muſt ſtrongly endeavour to ſettle our ſelves in the happy Condition of a Conjunction with the Eternal Being, and not ſtop in the Purſuit of it by repreſenting to our ſelves that human Life is full of Miſeries, that innocent Virtue is afflicted and diſtreſſed, and that Wickedneſs is triumphant, and Impiety proſperous. We are adviſed by him alſo to conſider that God, who ever hath ruled, and will rule the World, will at laſt do Juſtice to thoſe who have lived according to his Precepts, and have been juſt and righteous, how-

ever

ever they may have been perſecuted; and that he will ſhew in his own time that he maketh great Difference betwixt them, and thoſe who have offended him by tranſgreſſing his Laws.

It is here alſo ſhewn, that Death it ſelf, which ſeems ſo terrible to our Natures, doth only, after the Fatigues and Travels of the Day of Life, lay us, as it were, at Night to ſleep, that ſo our high and noble Faculties may be awaken'd to the Participation and Enjoyment of a more ſerene, free and happy Eſtate, which the Misfortunes of this World cannot affect, and which ſhall never have an End.

This I take to be the Sum of what is contained in this Book of Boetius.

I am now to advertiſe the Reader, that in my Tranſlation I have followed the Editions of Vallinus, *and that of the Sieur* Cally *for the Uſe of the* Dauphin, *becauſe I take them*

to

to be the most correct of any of those which I have seen. In the Annotations also I have mostly followed them, because I have found them very learned and exact; but when I have made use of them, I have very much contracted them. I foresee too, that it may be objected, that in them I seem to affect borrowed Learning, (which indeed I do not, nor ever did) and that those Stories out of the Poets and Mythologists, which swell the Volume, might have been omitted, because they are commonly known. To this I answer, that I did not make this Translation for the Learned, and that by Consequence I could not intend to inform them, by my Notes and Illustrations, of any thing which they did not know before; but that I did think they might be instructive to the English Reader, and might make the Sense of the Book more plain and pleasant to him, for whose Use alone both the one and the other were designed.

I know that Fault will alſo be found with the Liberty which I have taken in rendring of the Verſe, and with my own Additions which are in ſome Places made. To this I muſt return, that I have endeavoured, as well in tranſlating the Proſe as Verſe, not to omit any part of the Author's Senſe; and, to the beſt of my Underſtanding, I am ſure I have not: but, I think, ſince thoſe Tranſlations are allowed by all Men to be flat and inſipid, where the Words of the Author are too cloſely followed, it muſt then be neceſſary that ſomething ſhould be added or alter'd by the Tranſlator to heighten them, and to give them a more grateful Taſte, which is all I have pretended to do: But I muſt leave it to others to judge how well or how ill I have performed this.

I have alſo rendred ſome Metres *into blank Verſe, which may ſeem to ſome Readers to be an Effect of Lazineſs: But let the Cenſurers conſult*

ſult the Original, and they will find that where-ever I have done it, the Subject and the Nature of the Metre *is ſuch, that the Author's Senſe could not be clearly expreſſed in the more confin'd way of Rhyme.*

THE

THE LIFE OF *BOETIUS.*

ANICIUS MANLIUS SEVERINUS BOETIUS was descended from an antient and noble Family, many of his Ancestors having been Senators and Consuls, and was born at *Rome* in that time when *Augustulus*, the last of the *Roman* Emperors, (having for Fear resign'd the Empire) was banish'd, and *Odoacer* King

King of the *Herulians* began to reign in *Italy*, about the Year of Chriſt CDLXXV, or a little after. His Grandfather ſeems to have been *BOETIUS*, a Conſular Man, who was Captain of the Guards to *Valentinian*, and accompanied *Aetius*, that valiant Commander, in all his Expeditions, equally ſharing with him his Labours and Victories; and ſuffer'd for his ſake when he was kill'd by the Hand of the Emperor, who envy'd his Fame, and fear'd his Valour; with whom the Life, Safety, and Majeſty of the Weſtern Empire expired. His Father was *ANICIUS MANLIUS FLAVIUS BOETIUS*, Son of *BOETIUS*, mention'd above, who was Conſul in the Year CDLXXXVII. He dying when his Son was an Infant, his Friends and Relations took care of his Education, and ſent him to *Athens*, where he not only attain'd to a perfect underſtanding of the Greek Tongue, but alſo of Philoſophy, and

of

of all other kinds of Sciences. Nor did he ſpend many Years in thoſe Studies, but with a wonderful Quickneſs he perfected himſelf in the Knowledge of all Arts and Diſciplines: Therefore returning young to *Rome*, he ſoon became the Admiration of all there, and in ſhort time was advanc'd to the chief Dignities of his Country. Firſt he was admitted into the Rank of Senators; next he obtain'd the Conſulate; and laſt of all, was made Maſter of the Offices. He had two Wives, the one nam'd *Helpes*; the other *Ruſticiana*: The firſt was a *Sicilian* by Birth; her Father's Name was *Feſtus*, at that time Chief of the Senate. Her Virtues, and the Endowments of her Mind, far exceeded her Beauty and Fortune: She excell'd in Poetry, and writ according to the moſt exact Rules of it, accompanying her Huſband as a ſweet and inſpiring Genius, whilſt he compos'd ſome of his immortal Works. He deſired much

to

to have had Issue by her, and perform'd the last Offices to her in the following Verses, which express with Passion his Conjugal Affection.

HELPES dicta fui, Siculæ Regionis Alumna,
Quam procùl à patriâ, Conjugis egit amor.
Quo sine, mœsta dies, nox anxia, flebilis hora,
Nec solum Caro, sed Spiritus unus erat.
Lux mea non clausa est, tali remunente marito,
Majoriqne animæ, parte superstes ero.
Porticibus sacris, tam nunc peregrina quiesco,
Judicis æterni testificata Thronum.
Ne qua manus Bustum violet, nisi fortè jugalis,
Hæc iterum cupiat jungere membra suis.
Ut Thalami Cumuliq; comes, nec morte revellar,
Et socios vitæ nectat uterque Cinis.

In English thus;

Led by the Charms of my kind Lord I came
To Rome, Sicilian HELPES *was my Name.*
My Days, Nights, Hours, he did with Pleasure crown,
One were our Bodies, and our Souls were one.
Though forc'd from hence, I do my Fate survive,
Whilst still my nobler Part in him doth live.
A Stranger in this sacred Porch I lie,
And of th' Eternal Judge I testifie.
O let no Hand invade my Tomb, unless
My Lord would mingle this my Dust with his;
As once one Bed, then should we have one Grave,
And I in both shou'd him my much-lov'd Partner have.

His

His other Wife was *RUSTICIANA*, Daughter to *Quintus Aurelius Memius Symmachus*, who was also Chief of the Senate, and Consul in the Year CDXXCV. By her he had many Children, two of which were Consuls, viz. *QUINTUS ANICIUS SYMMACHUS*, and *ANICIUS MANLIUS SEVERINUS BOETIUS*, in the Year DXXII. this bearing the Name of his Father, the other of his Grandfather. *Boetius* well considering that *Symmachus*, his Father-in-Law, being without Heirs-male, he shou'd do a grateful thing to him if he gave his Name to his eldest Son by his Daughter. 'Tis likely that his Wealth was not small, because (besides that he owns in his Writings, that he liv'd in great Plenty and Splendour, and that he had an Abundance and Affluence of all worldly Things) his Father supported the honourable Office of the Consulate; and his Grandfather, in the most difficult

ficult times of the Empire, commanded the *Pretorian* Bands. Nor was he only conſiderable by his Patrimony, for he had a great Acceſſion to his Fortune by his Wife *RUSTICIANA*, to whom (and her Sons) the whole Eſtate of *Symmachus* did deſcend, ſince *Galla*, the other Daughter of *Symmachus*, upon the Death of her Husband, who died young, ſoon after the time of his Conſulſhip was expir'd, vow'd perpetual Chaſtity, and aſſociated her ſelf to the Veſtals. To theſe Ornaments of Birth and Fortune Nature added alſo the conſiderable Faculties of Speaking and Writing; in which he ſo excell'd, that himſelf acknowledges the firſt; and that the ſecond was not wanting to him, will appear to any one who examines what he has written upon the ſeveral Subjects of Mathematicks, Logick and Divinity: But this Divine Work *of the Conſolation of Philoſophy* doth far exceed the reſt, for it abounds

abounds in various and difficult Arguments, and yields many choice Sentences and Rules of Life. Upon every Subject which he attempts he does ſo acquit himſelf, that none can be ſaid to have taught more accurately, to have prov'd more irrefragably, or to have illuſtrated with more Perſpicuity. To be ſhort, he had ſo much Strength of Soul and Thought, and he ſhew'd ſo much Judgment in all his Managements, that even a moſt knowing Prince fear'd his Parts; and his Virtues and Integrity became his Crime, and wrought his Ruin. Theſe were the Cauſes of his Baniſhment and Death: With theſe he ſtudied to defend the good, and to curb and reſtrain ill Men, whenever it was in his Power: For whilſt he ſuſtain'd the Dignity of Maſter of the Offices (it being dangerous for him then to refuſe to do ſo) he was made Preſident of the Council, to whom it belong'd to overſee the Diſcipline of the Palace;

and being Partaker of many of the Secrets of his Prince, was call'd often to adviſe him in his weightieſt Affairs of State; and on all theſe Occaſions he gave great Proofs of his Abilities and inviolable Equity. Amongſt other of his generous and good Actions he defended *Paulinus* and *Albinus*, both Conſulars, and the Senate it ſelf, with the rich Province of *Campania*, againſt the Rapine and Violence of King *Theodorick*, *Cyprian*, *Triguilla* and *Conigaſt*; and alſo againſt the devouring Avarice of the Captain of the Guards, and other barbarous Spoilers. By theſe Proceedings he became the Object of ill Mens Hate, and incurr'd alſo the Diſpleaſure of the King. But at this very time the Orthodox Emperor *Juſtin*, ſucceeding to *Anaſtaſius* the *Arian*, like a new Sun, enlightned the Oriental Regions with the Light of the true Faith: He confirm'd that Peace which was deſir'd by *Theodorick* King of the *Goths*, who

who then (*Odoacer* being ſlain) reign'd in *Italy*. He having reconcil'd the Church of *Conſtantinople*, and alſo ſeveral others, to *Hormiſda* Biſhop of *Rome*, did immediately, by his Edict, baniſh all *Arians*, except the *Goths*, out of the Eaſtern Empire. *Theodorick* the *Goth* was troubled at this Action above meaſure; however he diſſembled his Reſentment, when behold three Informers, Men of deſperate Fortune, and worſe Lives, *Gaudentius* and *Opilio*, for ſeveral Offences being condemn'd to Baniſhment, and *Baſilius* lately diſmiſs'd from being Steward of the King's Houſe-hold, and alſo much indebted, apply to the King and accuſe *BOETIUS*, for that he ſhould hinder an Informer from bringing in his Witneſſes to prove the whole Senate guilty of Treaſon; that he declar'd his Deſign, by ſeveral Letters, of reſtoring the Liberty of *Italy*; and that he had endeavour'd to raiſe himſelf to Ho-

nours by magical Arts, and other unlawful Means. *Theodorick*, jealous, as all are, of the Rights and Safety of his Crown, and fearing too that if the true Religion ſhould be aſſerted, the *Romans*, being more addicted to *Juſtin*, would attempt ſome Great thing, and knowing that what was done in the Eaſt againſt the *Arians* was done at the Requeſt and in favour of *Hormiſda* and the Senate of *Rome*, did give ready Faith to thoſe Accuſers, and immediately ſent them to the Senate at *Rome*, from which Place this good Man was then far diſtant, where they were to preſent their Accuſations, and to declare that the Lives and Safety of the Prince, and of all the *Goths*, were now in great Jeopardy: So, to the Grief of all good Men, the innocent *Boetius*, abſent, unheard, and undefended, was condemned to Death, and to Proſcription. But the King fearing that Juſtice and all the World would have

but

but too good Cauſe of Offence againſt him if this Man ſhould die, he changed his Sentence from Death to Baniſhment, that ſo he might be a Terror to other People; and he might ſtill have him in his Power to make a Sacrifice of when his barbarous Soul ſhould thirſt after Blood. Therefore in the Year DXXII he was baniſh'd to *Milan*, or (as others ſay) he was confin'd to *Ticinum*, now *Pavia*; and all his Friends and Relations were forbid to accompany him on his way, or to follow him thither. Being in that Place he writ this choice Piece *of the Conſolation of Philoſophy*, that he might in it declare his Innocence to Poſterity. Whilſt this learned and good Man was employed upon this Work, and endeavouring to reſtore unto himſelf, by Philoſophy, that Contentment and Quiet of which his Enemies, by their Inſults and Injuries, had deprived him, *Juſtin*, in the Year DXXIV, did promulgate an E-

dict againſt the *Arians*, by which he commanded (without excepting even the *Goths*) that all the Biſhops of that Opinion ſhould be depoſed, and that their Churches ſhould be conſecrated according to the true Chriſtian Form. The *Goths* being every where baniſh'd from all Parts, apply'd themſelves to *Theodorick*. He firſt by Letters treats with *Juſtin* to reſtore them to their Liberties and Privileges: But when he found he made no Progreſs by that way, he deſign'd an Embaſſy, and would make it more ſplendid and weighty by the Dignity of the Perſons to be ſent. *John* the Biſhop of *Rome*, [which before that time was never done] and with him four of the Conſular and Patrician Orders were ſent upon this Occaſion, and were commanded to addreſs to the Emperor, to repeal that Edict, by which he had exterminated the *Arians*; which if he did not ſpeedily do, then to declare that he would deſtroy *Italy* with

with Fire and Sword. The Ambaſſadors at their Arrival at *Conſtantinople* were receiv'd with all Reſpect and Joy, the Emperor, People and Clergy, going in Proceſſion to meet them: *John* the Biſhop going to the Church took the upper Hand, and ſitting on the Throne on the right Hand, he celebrated the Day of the Reſurrection of our Saviour after the *Roman* Uſe, and crown'd *Juſtin* the Emperor. *Theodorick* did not well digeſt thoſe great Honours done to his Ambaſſadors, but he did not expreſs his Diſcontent till the *Goths* by their Letters complain'd to him, that *John*, in contempt of his Inſtructions, had conſecrated the *Arian* Churches after the *Roman* way. Then believing himſelf not only contemn'd but injur'd, he began to rage and threaten, and to meditate Revenge. Nor did he long conſider of the way: For on the tenth of the Kalends of *November*, in the Year of Chriſt DXXV, [and

of his Baniſhment the fourth] by a Sword he open'd the way of Immortality to *Boetius*. There want not ſome who ſay, that the King raging much when he heard the News from *Conſtantinople*, did not, as before, think this a feigned, but did now believe it as a real and true Conſpiracy: And that he did admoniſh *Boetius* by the Tribune (to whom he had committed the Execution) that if he did deſire or hope for Mercy at his Hands, he would diſcloſe the whole Treaſon in all its Methods and Circumſtances. But he (as he might well do) inſiſting upon his Innocence, receiv'd the fatal Blow. As to what relates to *Symmachus*, 'tis reported that he was ſent for to *Ravenna*, and was there long detained in Cuſtody. *John*, with his Collegues, about this time return'd to *Rome*, when he found his Friend *Boetius* dead; *Italy* groaning under Oppreſſion and Miſery, and in vain ſtrugling with her Chain; the King raging

raging and furious, and Barbarity every where reigning: He ſtay'd ſome little time at *Rome*, and at length was perſwaded by *Theodorick*, who had put on a Vizard of Clemency and Mildneſs (though his Friends adviſed him to the contrary) to go to *Ravenna*, accompanied with others; whom, as ſoon as they were arriv'd, he deliver'd to ſeveral Keepers, and puniſh'd by ſeveral ways: *John* was put into a low Dungeon, where he was ſoon overcome by Hunger, and the Horror and Stench of the Place, and died the 6th of the Kalends of *June*: On the Day after the Death of this holy Man *Symmachus* was murder'd, having undergone no legal Trial. Nor had the Rage of the Tyrant ended here; for he alſo deſign'd upon the Lives of ſeveral others of the Patricians, if he had not been deterr'd from going further by the Fear which he was under of the Reſentments of the Orthodox Emperor *Juſtin*. The Bo-

dy of *John* was tranſlated from *Ravenna* with much Pomp and Solemnity, and was received by the Clergy and People of *Rome*, on the Kalends of *June*, with all the Ceremonies due to Martyrdom. But the ſame Honours could not be done to the Bodies of *Boetius* and *Symmachus*, though they had receiv'd the ſame Crown and Palm, for the King commanded that they ſhould be hidden in the moſt private Place that could be found. Nor did *Theodorick* long ſurvive this barbarous Action, the Revenge of Heaven always purſuing and overtaking Tyrants, when that of Men cannot; for in a few Days after the Head of a great Fiſh being ſerv'd up to him at Supper, *Symmachus*, who was by his Command lately ſlain, ſeem'd fiercely to threaten him out of it, with his Teeth and Eyes; with which terrible Sight being ſtricken and amaz'd, he trembling and cold, took his Bed and died, having firſt with

with Tears expreſs'd and teſtified his Grief for the Death of *Boetius* and *Symmachus*, to *Elpidius* his Phyſician, then preſent. *Amala Sunta*, the Daughter of *Theodorick*, ſucceeding to her Father in the Kingdom, and knowing well what had happen'd to him at his Death, did ſoon reſcind what her Father had done contrary to Right and Juſtice, and did reſtore the Eſtates and Goods of their Fathers to the Children of *Boetius* and *Symmachus*, which before had been confiſcate to the Uſe of the King. The Religious of thoſe Days did then decree the uſual Honours to both of their Memories; and at this Day *Boetius* at *Pavia* on the 10*th* of the Kalends of *November*, and *Symmachus* at *Ravenna* on the 5*th* of the Kalends of *June*, are commemorated with much Devotion, becauſe they died in the maintenance of the true Faith againſt the impious and heretical Doctrines of *Arius*. The Tomb of *Boetius* is to be

be ſeen at this Day in the Church of St. *Auguſtine* at *Pavia*, near to the Steps of the Chancel, with the following Epitaph:

Mæonia & Latia lingua clariſſimus, & qui
Conſul eram, hic perii, miſſus in exilium;
Et quid mors rapuit? Probitas me vexit ad auras,
Et nunc fama viget maxima, vivit opus.

In Engliſh thus;

Skill'd in two Tongues, grac'd with the Conſulate,
A baniſh'd Man, I yielded here to Fate;
Though Death prevail'd, Virtue has rais'd me high,
And now my Fame and Works thro' th' World do fly.

When many Ages after, the Emperor *Otho* III. did encloſe his Bones then lying neglected amongſt the Rubbiſh in a Marble Cheſt; *Gerbertus*, a great Philoſopher, who was afterwards advanc'd to the Papal Chair, by the Name of *Sylveſter* II. did honour him with this following Elogy.

Roma potens, dum jura ſuo declarat in orbe,
Tu pater, & patriæ lumen, Severine Boeti,
Conſulis officio, rerum diſponis habenas,
Infundis lumen ſtudiis, & cedere neſcis
Græcorum ingeniis, ſed mens divina coercet
Imperium

Imperium Mundi. Gladio bacchante Gothorum
Libertas Romana perit; tu Conſul & Exul,
Inſignes Titulos præclara morte relinquis,
Tunc decus Imperii, ſummas qui prægravat artes,
Tertius Otho ſua dignum te judicat aula:
Æternúmque tui ſtatuit monimenta laboris,
Et benè promeritum, meritis exornat honeſtis.

Whilſt Rome *does all the World moſt proudly awe,*
Thou her great Conſul doſt to her give Law;
No nobler Light thy Country ever ſaw!
The Learn'd take Lights from thee, thou art behind
None of the Grecian *Worthies, thou doſt find*
Room for the World in thy capacious Mind.
Now when the Roman *Liberty is gone,*
Baniſh'd, thou lay'ſt thy Purple Honours down,
And dying ſcorn'ſt the Gothick *Tyrant's Frown.*
Imperial Otho, *Patron of all Arts,*
To thee his Favours after Death imparts,
And builds this Monument to thy Deſerts.

The Teſtimonies of ſeveral Writers concerning Boetius, *tranſlated.*

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* ENNODIUS Biſhop of *Pavia* to *Boetius*, *Epiſt.* xiii. *Lib.* vii.

THOU doſt vouchſafe, moſt accompliſh'd of Men, to extol my Virtues, when thy Induſtry, even in thy Youth, and without thoſe Inconveniences which attend thoſe in Years, hath given thee all the Advantages of Age: All things in the Univerſe are ſubject to thy Diligence and Inquiry: To whom, even in the Beginning of thy Life, aſſiduous Reading is Diverſion; and that which others with Sweat and Labour ſcarce attain to, thou conquer'ſt with Delight: That which appeared in the Hands of the Ancients but a ſingle Light, in thine ſhines with double Luſtre and Flame; for thou haſt obtain'd the Maſtery of that in thy Beginning, which our Anceſtors ſcarce arrived at in the laſt part of their Lives.

Out

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* *Ennodius*, or (as ſome read) *Evodius*, was Biſhop of *Ticinum* or *Pavia*, and an excellent Poet and Orator.

Out of the Greek of *Procopius, *Hist. Goth. Lib.* 1.

SYmmachus, *and his Son-in-Law* Boetius, *Patricians, and nobly deſcended, were, in their ſeveral times, Chiefs of the Senate and Conſuls, and made deeper Reſearches into Philoſophy and Morality, than any Perſons of their time, and were very charitable as well to Strangers as to* Romans, *who were in want. Their Merits having rais'd them to Honours and Authorities, they became the Hate of thoſe flagitious Perſons who accus'd them falſly, and were the Occaſion of their Deaths, and of the Confiſcation of their Goods. But a few Days after,* Theodorick *ſupping, and having before him the Head of a great Fiſh, it appear'd to him to be the Head of* Symmachus, *(who by his Command was killed) grinding his Teeth againſt him, and threatning him with ſparkling Eyes, and an ireful Countenance. Whence, being affrighted with the Strangeneſs of the Prodigy, and his Joints and Members trembling above meaſure, he forth-*

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* *Procopius* of *Caſarea* in *Paleſtine* was a Rhetorician and a Sophiſter: Amongſt his ſeveral Hiſtories he wrote three Books of the *Gothick* Wars.

forthwith betook himſelf to his Bed; and there acquainting Elpidius *his Phyſician with Things, in order as they had happen'd, he with Tears lamented his injurious Dealing with* Symmachus *and* Boetius; *which when he had done, being overwhelm'd with Grief, and aſtoniſh'd with the late portentous Viſion, he yielded to Death, giving this his firſt and laſt Example of injurious acting againſt his Subjects, by condemning ſuch worthy Men, contrary to his Cuſtom, without any Cauſe aſſign'd.*

The ſame PROCOPIUS, *Lib.* 3. *ejuſdem Hiſt.*

This was further added to compleat the Miſery of Ruſticiana, *the late Wife of* Boetius, *and Daughter of* Symmachus; *that ſhe who had formerly reliev'd the Poor and Neceſſitous, ſhould (going from Houſe to Houſe, and Door to Door) beg in a ſervile and Country Habit, the Neceſſaries of Life from her Enemies. The* Goths *indeed did conſpire againſt the Life of* Ruſticiana; *and objected to her, that ſhe giving Money to the Commanders of the* Roman *Army, was the Cauſe of throwing down the Statues of* Theodorick, *in Revenge of the Death of* Symmachus *her Father, and* Boetius *her Husband.* Toti-

lat

as *however ſuffer'd no Injury to be done to* er, *but preſerv'd her and ſeveral others from* ll *harm.*

* PAULUS DIACONUS, *Lib.* 7. added to the Hiſtory of *Eutropius.*

WHilſt John *the Pope*, Theodorus, Importunus, Agapitus, *Conſular Men*, nd *another* Agapitus *a Patrician*, *were performing their Ambaſſy to* Juſtin, Theodoick, *ſpurr'd on by his Rage*, *ſlew* Symmachus *the Patrician*, *who had been Conſul*, nd Boetius *the Elder*, *who had alſo been* onſul, *both good Chriſtians*, *with the Sword.*

Out of *MARIUS* his Chronicle,

Juſtin II. *and* Opilio, *being Conſuls*; ndict II. which was in the Year of Grace DXXIV.

In this Year Boetius *the Patrician was kil*ed *within the Territories of* Milan,

Probus *the younger and* Philoxenus *be*ng *Conſuls*, Indict. III. in the Year DXXV.

In the Conſulate of theſe Men Symmachus he *Patrician was maſſacred at* Ravenna.

* ANA-

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* *Paulus Diaconus*, at the Command of *Adelburga*, aughter of King *Deſiderias*, made a large Appendix o the Hiſtory of *Eutropius*.

* ANASTASIUS *Bibliothecar.* in the Li of *John* I.

AT the ſame time when John *the Pop with* Theodorus, Importunus, a Agapitus, *Exconſuls, and* Agapitus *the P trician (who died at* Theſſalonica*) were ſe to* Conſtantinople, *the Heretical King* The dorick *detain'd two renown'd Exconſular S nators,* Symmachus *and* Boetius, *and ſle them with the Sword.*

† ADO of *Vienna*, in his Chronicle.

WHen John *the Pope, in his Return ca to* Ravenna, Theodorick *impri ned him and his Companions, being diſple ſed that* Juſtin, *the chief Defender of t Orthodox Faith, had received them ſo h nourably; at which time he ſlew* Symmach *and* Boetius, *both Conſulars, upon Accou of their Faith.*

AIMO

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* *Anaſtaſius* was the Reſtorer and Keeper of t Apoſtolick Library, and therefore ſtiled *Bibliothe rius.*

† *Ado* was Arch-biſhop of *Vienna*, and writ a ſho Chronicle from the Beginning of the World to h own times.

AIMOINIUS de geſt. Franc. *Lib.* 2. *Cap.* 1.

SOME of thoſe who were with John *the Pope he burnt, others he put to Death by ſeveral Ways and Tortures. Amongſt whom* Symmachus *the Patrician, and* Boetius *his Son-in-Law, after long Impriſonment, fell by the Sword. How well* Boetius *was ſeen in ſacred and profane Letters, may, by his Writings on ſeveral Subjects, appear. Theſe his Treatiſes of Arithmetick, and Logick, and Muſick, ſo grateful to the* Romans, *will teſtifie. Furthermore, his Book of the* Consubſtantiality of the Trinity, *doth ſufficiently ſhew how uſeful he might have been to the Church, if the Times could have born him.*

* JOHANNES SARISBURIENSIS Epiſcop. Carnot. Policrat. *Lib.* 7. *Cap.* 15.

IF you will not believe me, revolve diligently the Book of the Conſolation of Philoſophy, *and the contrary will be plain to*

* *Johannes Sarisburienſis*, or *Saresberienſis*, was an Engliſh-man, and Biſhop of *Chartres* in *France*. Amongſt other things he writ *Policraticum, ſive de Nugis Curialium & Veſtigiis Philoſophorum.*

to you. And although that Book does n
plainly expreſs the word Incarnate, *yet a*
mongſt thoſe who rely upon Reaſon, it is of n
ſmall Authority, whilſt it yields fitting an
ſpecifick Medicines to ſuppreſs the Grief o
the moſt ſick and exulcerated Minds. No
the Jew, *nor the* Greek, *under Pretex*
of Religion, declines the Uſe of Phyſick
whilſt the Wiſe in the Faith, and the Un
wiſe out of the Faith, are ſo profited by th
artificial Compound of right Reaſon; but n
Religion, where Reaſon hath any Sway, ough
to abominate what it offers. He is profound
without Difficulty, in his Sentences; in hi
Words weightily clear: He is a vehement O
rator, clear Demonſtrator, an irrefragabl
Arguer, ſometimes perſwaſively gliding t
that which is to follow, ſometimes as it wer
puſhing the Reader on by neceſſity towards it.

Thoſe who are deſirous to know more o
our Author, and of the Teſtimonies o
learned Men concerning him, from th
Time in which he flouriſhed downward
to this preſent Age, may conſult further
Ennodius Biſhop of *Pavia*,
Epiſt. L. 8. Ep. 1. mentioned before; *Caſſiodo-*
rus, a learned and pious
Man, Chancellor to King *Theodorick*, in
two Epiſtles which he writ to *Boetius*
by

y the Order of that King; as alſo Venable *Bede*; *Sigelbertus* a Monk of *Gemlores*, in the Dutchy of *Brabant*, of the Order of St. *Benedict*; *Thomas Aquinas*; *Laurentius Valla*; *Sanctos Antonius* Archiſhop of *Florence*, of the Order of the Friars-Preachers; *Jacobus Philippus Bergomenſis*, of the Order of the *Eremites* of St. *Auguſtin*; *Hermolaus Barbarus*, a noble *Venetian*, Arch-biſhop and Patriarch of *Aquileia*; *Angelus Politianus*, an excellent Poet and Orator; *Joannes Tritenhemius*, Abbot of *Spanheim*; *Julius Caſar Scaliger*; *Lilius Gregorius Gyraldus*; the Centuriators of *Magdeberg*; and *Juſtus Lipſius*; who have all made juſt Mention of *Boetius* in their Writings, and built honourable Monuments to his Fame.

Centur. 6. Cap. 10.

ANICI-

Anicius Manlius Severinus BOETIUS,

OF THE

Conſolation *of* Philoſophy.

BOOK the Firſt.

The ARGUMENT.

Philoſophy appears to Boetius, *and drives away the Muſes: who, as ſoon as ſhe was known to him, comforts him by the Example of other wiſe Men who had been under the ſame Difficulties. He relates what he hath deſerved from the Senate, and particular Senators, and from all* Italy. *Then he opens the whole Series of his Accuſation, and the Cauſes of his Baniſhment, and*

and ſhews the Innocence of his Life and Actions. Next, he complains of his many Injuries, and the Loſs of his Reputation and Dignities. Laſt of all, Philoſophy enquires what are the Troubles of his Mind, and the Cauſes of them, which are indeed the Subject Matter of the whole following Work.

METRUM I.

Carmina, qui quondam ſtudio florente peregi,
Flebilis, heu! mœſtos cogor inire modos, &c.

Who before did lofty Verſe indite,
In mournful Numbers now my Griefs recite:
Behold! the weeping Muſe hath bound her Brow
With Cypreſs-Wreaths, and only dictates now
Sad Elegy to me, whoſe teeming Eyes
Keep Time with her's. The Muſe, who does deſpiſe
Danger, ſince I am gone, diſdains to ſtay.
And goes the kind Companion of my way.
She whoſe gay Favours my brisk Youth did court;
Now courts mine Age, and is its chief Support;

Which

Which does advance before I thought it nigh,
And yet my Cares do make it onwards fly.
Too ſoon theſe Temples hoary Hairs do ſhow,
Too ſoon my Summer's crown'd with Alpine *Snow:*
My Joints do tremble, and my Skin does ſit
Like a looſe Garment, never made to fit.
Happy are they, whom when their Years do bloom,
Death doth not ſeize, but when they call doth come!
That to the Wretched doth no Pity ſhow;
It ſhuts no Eyes which Tears do overflow.
When my pleas'd Fates did ſmile, I once to Death
Had almoſt yielded my unwilling Breath:
But now when Fortune's guilded Favours ceaſe,
It doth arreſt my kindly Hour of Eaſe.
Why, O my Friends! did you me Happy call?
He ſtands not firm, who thus like me can fall.

PROSA I.

Whilſt in Silence I recounted theſe things, and with* my Pen did delineate my Griefs and Complaints, *(a)* a Woman of a moſt reverend Countenance ſeem'd to ſtand o-

* *Styli Officio.*

(a) *A Woman.*] Philoſophy is here meant; and becauſe ſhe ought not to appear but from an Eminent Situation, and as if it were deſcending from Heaven, he places her over his Head; and by aſſigning to her a reverend Countenance, he would ſignifie her Original, her Age, and her Dignity; and by her ſparkling Eyes, the clear and diſtinct Knowledge which ſhe hath of all things.

ver my Head, with ſparkling Eyes, which were of an extraordinary Force and Quickneſs; her Colour was lively, and her Strength ſeem'd to be unexhauſted, altho' ſhe was ſo old, that ſhe could by no means be thought one of our Time. It was difficult to judge of her Stature; for ſometimes ſhe appear'd to be of the common Height of Men, then ſhe would ſeem to touch the Clouds with her Head; which again, when ſhe rais'd higher, ſhe pierc'd the very Heavens with it, and was not to be followed by the Eyes of thoſe who look'd after her. Her Garments were moſt artificially made of the fineſt Threads and moſt durable Matter; which (as ſhe her ſelf afterwards told me) ſhe had woven with her own Hands: They alſo were overſhadowed with ſuch a Miſt and Duskiſhneſs as uſually covers old Images, ariſing from Antiquity and the Neglect of Time. On the extreme Part of theſe Veſtments below, the Greek Letter [Π] (*b*) was to be read; and upon the higheſt Border the [Θ] (*c*) was inter-

(*b*) (*c*) Philoſophy is divided into Theoretical and Practical: The firſt of thoſe Species is denoted by the Letter [Θ], and conſiſts in the pure and mere Con-

interwoven; and betwixt them certain Steps were wrought in the form of a Ladder, by which there was an Aſcent from the loweſt to the higheſt Letter. But this Garment was defac'd and torn by the Hands of ſeveral *(d)* violent Perſons, who had taken away what Parts of it they could. In her right Hand ſhe carried Books, and in her left ſhe ſway'd a Scepter. So ſoon as ſhe ſaw the Patroneſſes of Poetry ſtanding by my Bed, and dictating to me Words, in which I cloath'd my Griefs; with a concern'd Countenance and inflamed Eyes, ſhe immediately broke out into theſe Expreſſions: What unwiſe Perſon hath ſuffer'd theſe *ſcenique* Strumpets to have Acceſs to this ſick Man; who are ſo far from encountring his Diſtemper with ſpecifique

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emplation of Truth. The latter, which is ſignified by he Letter [Π], conſiſts in the Practice and Exerciſe of Virtue. Theoric is placed in the upper-part of the Garment; becauſe, as *Ariſtotle* determines, Contemplative Philoſophy is much more Noble than the Active. Steps and Degrees are placed there, by which we aſcend to the one, and deſcend to the other; becauſe here can be no Exerciſe of Virtue without a Contemplation of Truth, nor ought that to be without the Exerciſe of Virtue.

(*d*) *Violent Perſons.*] Thoſe who by Precipitation or Prejudice wreſt and abuſe Philoſophy, and do neither conſider Truth, nor exerciſe Virtue.

and natural Remedies, that they only nou-
riſh and increaſe it by thoſe ſweet Poiſons
which they infuſe? Theſe are they who,
with the fruitleſs Thorns of the Paſſions,
choak and deſtroy the hopeful Corps of
productive Reaſon, and who only accuſtom
the Minds of Men to bear and endure a
Diſeaſe, but never free them from it. If
(continued ſhe, directing her ſelf to the
Muſes) your Careſſes had debauch'd and
drawn aſide, according to your Cuſtom,
any profane or unknowing Perſon, you
ſhould not have been blamed by me; nor
could my Labours, by ſuch an Attempt,
have been eluded: But you have made an
unhappy Proſelyte of him whom I have
fed with my Breaſts, and brought up in
(e) Eleatique and *(f)* Academique Stu-
dies.

(e) Eleatique.] Logical; and it is ſtiled ſo, becauſe Lo-
gick is ſaid to have been invented by the great Philoſo-
pher *Zeno*, who was called *Eleates*, becauſe he was bor
in *Elea*, a Region of *Peloponneſus*, lying betwixt *Arca-
dia* and the *Ionian* Sea, to the Weſtward; whoſe chief
City is *Elis*, now *Belvedere*, ſeated on the Bankey Coa
of the River *Peneus*.

(f) Academique.] The Philoſophy of *Plato* is call
Academique, becauſe *Plato* was the firſt who profeſſ
Philoſophy in the Academy. The Academy was a Pla
adorned with Woods and ſmall Groves without t
Walls of *Athens*, but very near them; and was firſt o

dies. Be gone, therefore, ye *Sirens*, whoſe Pleaſures kill, whoſe Embraces deſtroy, and leave this unhappy Apoſtate to the Care and Skill of Me and my Muſes. This charming Company being thus rebuk'd, with dejected and bluſhing Countenances left the Room. But I, whoſe Eyes were yet darkned with Tears, not knowing who this Imperious Woman ſhould be, was much aſtoniſhed; and fixing mine Eyes upon the Earth, I began ſilently to expect what ſhe would further do. She then approaching to me, ſat down on the lower part of my Bed, and ſeeing my Face overſpread with Grief, and mine Eyes in that dejected Poſture, complain'd of the unſettled State of my Mind, in theſe Verſes.

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led ἐκαδημία, from *Ecademus*, a famous Man of that City; from whence *Horace*, *Epiſt. lib.* 2. *Ep.* 2.

Scilicet ut poſſem curvo dignoſcere rectum;
Atque inter ſylvas Ecademi quærere verum.

Now that *Boetius* was very knowing in both theſe ſorts of Studies, is very plain, becauſe he tranſlated the Books of Logick of *Ariſtotle*, and illuſtrated them with Comments: And it will eaſily appear to thoſe who ſhall peruſe this Work, that he thorowly underſtood, and was perfectly addicted to the Opinions of *Plato*.

METRUM II.

Heu quam præcipiti merſa profundo
Mens hebet, & propriâ luce relictâ,
Tendit in externas ire tenebras;
Terrenis quoties flatibus aucta,
Creſcit in immenſum noxia cura! &c.

WHen from all Parts the Winds do blow,
And Earth-bred Cares encreaſe and grow,
How drown'd the high-born Mind doth lie,
How dull's each noble Faculty;
And leaving its own proper Light,
How ſoon it yields to diſmal Night!
When he was free, he did deſcry
And know each Region of the Sky;
He view'd the Glories of the Sun,
The Brightneſs of the (g) *Gelid Moon:*
He ſaw of every wandring Star
The various Motions through each Sphear,
They to his Numbers ſubject were.
Why bluſtring Winds do Thetis *brave,*
And raiſe the curle-headed Wave:
He knew what Spirit or Intelligence
This Globe doth move and influence;

And

(g) I know not why he gives the Epithet of *Gelida* to the Moon, unleſs it be that ſhe hath the Direction of the Night; which, becauſe of the Abſence of the Sun, is colder than the Day.

And why the Star which in the Weſt
Doth ſet, ariſeth from the Eaſt:
Why in the Spring ſoft Zephyrs *blow,*
And cauſe the fragrant Flowers to grow;
He why the generous Grape doth ſwell
In plump Autumnus *Cheeks, could tell:*
Into all Secrets he did look,
And Nature was his mighty Book.
But, O! how alter'd is his Mind!
How groſly ſtupid now, and blind!
His Neck a weighty Chain doth bear;
No chearful Smiles his Face doth wear;
Nor lifts he up his Head to breathe the Air.

PROSA II.

But now, ſaid ſhe, Medicines are more requiſite than Complaints. Then looking upon me ſtedfaſtly, and with much Attention; Art thou, continued ſhe, that Perſon, who lately being nouriſhed with my Milk, and brought up with my Food, didſt arrive at the Perfection of a vigorous and manly Soul? Certainly I gave thee thoſe Arms which would, if thou thy ſelf hadſt not thrown them away, have defended thee firmly againſt every Aſſault. Doſt thou know me? From whence proceeds this unuſual Silence? From Shame or Stupidity? I had rather it were from the former; but I am afraid thou art op-

preſs'd with the latter. But when ſhe ſaw me not only ſilent, but almoſt ſpeechleſs and dumb, ſhe reach'd her Hand eaſily towards my Breaſt; And, then ſaid ſhe, there is no Danger, he labours under a Lethargy, which is the common Diſtemper of thoſe who are troubled in Mind. He hath forgot himſelf a little, but he would ſoon be better if he could recover the Remembrance of me; which, that he may do, I will wipe his Eyes, darkned a little with the Clouds of Mortality? and, as ſhe ſaid this, ſhe dry'd the Tears from them with a part of her Garment, which ſhe had contracted into a fold.

METRUM III.

Tunc me diſcuſsâ liquerunt nocte tenebræ,
Luminibuſque prior rediit vigor, &c.

THen Night and Darkneſs, which had long poſſeſt
My captiv'd Mind, did ſwiftly fly away;
A ſudden Light cloath'd my enlarged Breaſt,
And ſtruck mine Eyes with its once well-known Ray.
So when a mighty Wind infeſts the Sky,
And watry Clouds hang heavy on its brow,

The

The Sun retires, the Stars conceal'd do lie,
And Night her Mantle over Earth doth throw.
If Boreas, *thundring from the Fields of* Thrace,
Opens the Ivory Palaces of Light,
Phœbus *ſhines out with a more radiant Face,*
And darts new Beams upon our wondring Sight.

PROSA III.

Thus the Clouds of Sadneſs being diſpers'd, I began to breath more freely; and ſet my ſelf to recollect the Features of her who had done ſo much towards my Cure. Therefore when I had earneſtly fix'd mine Eyes upon her, I ſoon knew her to be my tender Nurſe [Philoſophy] in whoſe School I had been Inſtructed, and at whoſe Feet, from my Youth, I had been brought up. And why, ſaid I, thou Source and Patroneſs of all Virtue, doſt thou deſcend from above into theſe ſolitary Regions of my Baniſhment? Shall I, returned ſhe, O my loved Pupil! deſert thee, and refuſe to bear a part of that Burden under which I know thou now laboureſt, for my ſake? 'Tis contrary to the Rules of Philoſophy, to leave the Innocent unaccompanied in his Pilgrimage. Shall I fear an Accuſation, and be aſtoniſh'd, as if ſome new thing had happen'd? Is this the firſt time, doſt thou

believe, that Philoſophy hath been aſſaulted by impious and cruel Men? Have not I, amongſt the Ancients, and even before the time of thy great Maſter, and my endear'd Son *(h) Plato*, often contended with Folly, and ſupported my ſelf againſt her raſh Attacks? And even, whilſt he liv'd, did not his Maſter *(i) Socrates* triumph over Death, to which he was unjuſtly adjudg'd,

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(h) Plato was born at *Athens*, *A. M.* 3626. or near it, and excelled in all ſorts of Learning, eſpecially in Philoſophy. His Wiſdom and Knowledge were the Occaſions of much Misfortune to him: for by the Baſeneſs and Treachery of *Dionyſius* the *Sicilian* Tyrant, to whoſe Faith he had committed himſelf, as *Cicero* relateth, he fell into great Snares and Dangers.

(i) Socrates, for his Wiſdom and Learning was condemned to Death. He was born *A. M.* 3600. and ſo flouriſhed before the time of *Plato*, and was then eſteemed to be the moſt wiſe and knowing of Men, becauſe he refin'd Philoſophy, and rectified it, not allowing things which were occult and involved in the Secrets of Nature, to fall under the Conſideration of it, or to be any part of its Subject, but directed its Enquiries to the Qualities of Virtue and Vice, ſaying, That what was above us, did not concern us. He, by his Precepts and Examples, exhorted his Auditors to live well; and in his own way of living he obſerved an Equalneſs of Temper; ſo that he ever ſhewed the ſame Countenance in Proſperity and Adverſity, neither more pleaſant nor more diſturbed. He was accuſed for not having right Sentiments touching the Gods, but moſt unjuſtly: And the People were ſo much afflicted for his

judg'd, I ſtanding by him and aſſiſting him? Of whoſe (*k*) Inheritance, when the Rout of the Epicureans and Stoicks, and ſeveral of the other Sects, ſnatch'd a part, as every one pleaſed; and I ſtill oppoſing my ſelf to them, and ſtriving againſt them; they, with one conſent, fell upon me, as if I had been a part of their Prey, and tore this Garment, which I had woven with my own Hands: Then every one going away with that Rag which he had ſnatch'd, vainly believ'd that he had poſſeſs'd himſelf of Philoſophy, and her whole Treaſure. Some of whom, becauſe ſome Footſteps and light Traces of me did appear amongſt them, the Folly of Men believing them to be my Familiars, by the Error of the Multitude, were deſtroy'd. But if thou art not ſo well acquainted with the Baniſhment of (*l*) *Anaxagoras*, the Poiſon of

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Death, that his Accuſers were puniſhed, ſome by Death, ſome by Baniſhment; and, by the Order of the Senate, a Statue of Braſs was raiſed to his Memory.

(*k*) *Inheritance.*] the Opinions and Doctrine of *Socrates.*

(*l*) *Anaxagoras* lived before the time of *Socrates*, and conſequently of *Plato.* He held that Matter was Infinite, but that the minute Particles of it were agreeing amongſt themſelves, and at the firſt confuſed, but afterwards reduced into order by the Divine Mind. From

of (m) *Socrates*, and the Torments of (n) *Zeno*, becauſe they were not of thy Country; and of the length of Time which hath intervened ſince their Sufferings; yet the (o) *Canii*, the (p) *Seneca*, and the (q) *Sora-*

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hence he, or rather *Plato*, concluded that the Sun was not God, but a burning Lamp; and for this he was baniſhed his Country, or rather willingly left it; becauſe it is ſaid, he left his Patrimonial Eſtate, that he might enjoy more freely the Pleaſures of Philoſophy. See *Diogines Laertius* concerning him.

(m) I have already given an Account of *Socrates*: The manner of his Death was, he drunk a Draught of Hemlock or Ellebore, the Juice of which, through extream Cold, is Poiſon, which was the way of executing the Malefactors amongſt the *Athenians*.

(n) *Zeno* did philoſophize before the time of *Socrates*, and endured many Torments for his Wiſdom and Opinions; but what they were, or who were the Authors of them, do not appear to me.

(o) *Julius Canius*, or *Canus*, was born in the ſame Century with *Seneca*, and was a moſt excellent Philoſopher; and being condemned to Death, he endured it with an almoſt incredible Conſtancy of Mind. *Seneca*, *l. de tranquill. c.* 14.

(p) *Seneca* the Philoſopher was contemporary with St. *Paul*, and flouriſhed in the firſt Age after our Saviour's Nativity. He was the Tutor of *Nero*; by whom, after he had heaped up immenſe Riches, he was condemned to die. He fainted away in a warm Bath, having had ſome of his Veins opened, through which his Blood did paſs: And before he died, with great Conſtancy ſpoke theſe Words to his Friends; *Neroni ſavienti nihil aliud ſupererat, poſt matrem, fratremque inter-*

(q) *Sorani*, all of famous Memory, and who flouriſhed but few Ages ſince, may have reach'd thy Knowledge: The only Cauſe of whoſe fatal and violent Ends was, that they were educated under my Diſcipline, and had imbib'd my Precepts, and ſo became moſt unlike to thoſe impious Men who wrought their Deſtruction. Therefore wonder not if I be beaten with Storms whilſt I ſail in the Sea of this World, ſince I propoſe no greater thing to my ſelf than to diſpleaſe ill Men. And though the Numbers of them be great, yet 'tis to be contemn'd, ſince it hath no certain Guide, but is actuated by the unſteady Counſels of Phrenetick Error. If, perhaps, they ſhould form a Body againſt me, and being ſtronger, aſſail me, I the Leader do ſtraightways retreat with my Party into a Fortreſs,

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fectos, quàm ut educatoris, præceptoriſque necem adjiceret. Nothing remained for cruel *Nero* now to do, but to add the Barbarity of the Death of his Teacher and Maſter, to the unnatural Murder of his Mother and Brother.

(q) *Bareas Soranus*, a great Philoſopher, of the ſame Age with *Seneca*, who by his Juſtice and Induſtry gave ſo great Offence to *Nero*, that he alſo died by his Command. The *Canii*, *Seneca*, and *Sorani*, are mentioned here in the plural Number for Emphaſis and mark of Diſtinction; as we ſay, your *Alexanders*, your *Caſars*, &c.

treſs, whilſt they in the mean time are imploy'd in Rapine and Spoil, and in robbing us of thoſe trivial things which are uſeleſs to them, and not very neceſſary for us: Whilſt we, in the mean time, (ſecure in our Faſtneſs from the Fear of their Aſſaults, which Folly and Ignorance can never win) laugh at them, who, with ſo much Labour and Hazard, purſue the meaneſt and moſt deſpicable Trifles.

METRUM IV.

Quiſquis compoſito ſerenus ævo, &c.

THat well-weigh'd Man, who in a ſettl'd State,
Hath triumph'd over his aſpiring Fate;
Who, unconcern'd, Fortune in Smiles can view,
And fearleſs can behold her clouded Brow:
No raging Sea ſhall move, nor ſhall prevail
Againſt his Head; though the proud Billows ſwell,
Though black Veſuvio *ſhould with them conſpire,*
Vomiting out Auxiliary Fire:
Tho' Heaven its fierceſt Thunderbolts ſhou'd wield,
To which ev'n Oaks, and Rocks, and Towers muſt yield.
Fear not, unhappy Man, th' Oppreſſor's Brow;
His Power from thy mean Fears alone can grow.
He who nor fears, nor hopes for any thing,
Diſarms the Tyrant, and himſelf's a King.

But

But he who to himſelf is not a Law;
If his unſtable Breaſt theſe Paſſions awe,
He yields his Arms, and now no more is free;
He makes his Chains, and meets his Slavery.

PROSA IV.

Doſt thou perceive theſe things, ſaid ſhe, and do they ſink into thy Mind? * Art thou altogether unqualified and unfit to receive theſe Precepts? Why doſt thou weep? Why do thy Tears overflow? † Speak, conceal not thy Thoughts. And if thou doſt expect Help from the Phyſician, truly diſcover thy Diſtemper. Then I, in ſome meaſure recovering my ſelf, ſpoke thus to her: Need my Sorrows then be repeated; and do not the Severities acted by Fortune againſt me, appear enough of themſelves, without theſe Admonitions? Doth not the very Face and Horror of (r) this Place move thee? Is this the Library which thou didſt chuſe for thy particular Apartment in my Houſe? In which, ſo

* Eſne Ὄνος λύρας?

† Ἐξάυδα, μὴ κεῦθε νόῳ.

(r) *This Place.*] His ſordid and obſcure Priſon.

ſo often ſitting with me, thou didſt skilfully read upon all Divine and Humane Learning? Was this my Habit? Was this my Look, when with thee I penetrated into the Secrets of Nature? When thou * traced'ſt out to me the ſeveral Motions of the Stars? when thou didſt ſhew me how to form my Life and Manners by Divine Rule and Order? And are theſe at laſt the Rewards of my Obedience to thee? Certainly thou didſt deliver this Sentence as an Eternal Sanction by the Mouth of (s) *Plato*, viz. *That thoſe Commonwealths are moſt happy, who are governed by Philoſophers, or by thoſe who ſtudy to be ſo.* By the ſame Perſon alſo thou didſt adviſe wiſe and diſcreet Men to take upon them the Government of their Country, leſt they refuſing it, impious and unworthy Subjects ſhould exert themſelves,

* Cum mihi ſiderum vias radio deſcriberes.

(s) *Plato.*] *Plato* ſaith, *L. quinto de Repub.* that thoſe Commonwealths are moſt happy, whoſe Governours are Lovers and Practiſers of Wiſdom and its Precepts; or who, by their Endeavours and Studies, aim at being ſo. The ſame *Plato*, *Dial. 6. de Repub.* adviſes wiſe and good Men to take upon them the Government of their Country, leſt if it ſhould be committed to impious and wicked Men, good Men might by them be oppreſs'd and ruin'd.

ſelves, and oppreſs the good and honeſt Citizens. Therefore I following this great Authority, have deſir'd to reduce to practice, in the Management of publick Buſineſs, what I learnt from thee in our grateful Retirement. And thou and that God who infuſeth thee into the Minds of wiſe Men, may witneſs for me, that I had no other end in aſpiring to the Magiſtracy, than that one, of doing good to all, and protecting the Virtuous and Juſt. Hence was I look'd upon by evil Men as their common Enemy. Hence ſprung Diſſention and Diſcord with them; but ſtill the Clearneſs of my Conſcience made me deſpiſe the Anger of the moſt powerful, when I acted in the Defence of Juſtice and Right. How oft have I oppos'd (t) *Conigaſt*, who taking Advantage of their

(t) *Conigaſt.*] *Conigaſtus*; or, as *Caſſiodorus* writes him, *Cunigaſtus*, was one who had great Authority with King *Theodorick*, which appears from what *Caſſiodorus*, *L.* 8. *Ep.* 28. relates, that King *Athalavick* writing to him, gives him the Title of *Illuſtris*. This Perſon abuſing the Authority which he had with his Maſter, attempted upon the Fortunes of thoſe whom he thought not able to defend themſelves. He being Maſter of the Offices, *Boetius* did frequently oppoſe him; becauſe it was the Buſineſs of that Magiſtrate to judge the Prefects of the Provinces, and to receive the Complaints

their Inabilities, would have oppreſs'd and ground the Faces of the Poor? How oft have I withſtood (*u*) *Triguilla*, the Steward of the King's Houſhold, and hinder'd him from bringing to effect the many Injuries and Wrongs which he had hopefully projected and begun? How oft have I protected, with the peril of my Authority, thoſe unhappy People, whom the lawleſs Avarice of the (*w*) Barbarians did vex with many Calumnies? No Man ever drew me aſide from the Paths of Right to thoſe of Injuſtice: I griev'd no leſs than the poor Sufferers, when I ſaw the Fortunes of Provincial Subjects torn by the Rapine of private Officers, and them oppreſs'd with publick Taxes. When, in the Time of a ſevere Famine, the whole Province of (*x*) *Campania* had like to have been ruin'd by

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of the Provincial Subjects, and to report them to the Prince.

(*u*) *Triguilla.*] *Triguilla* was Steward of the Royal Houſhold, who was equal to *Conigaſt* in Wickedneſs, but ſuperiour to him in Power.

(*w*) *Barbarians.*] The *Goths.*

(*x*) *Campania*] Named *Felix*, called now by the Inhabitants *La terra di Lavoro*, is a Region of *Italy*, and a Province of the Kingdom of *Naples*, famous for its Fruitfulneſs and Number of Cities; its Metropolis is *Naples*, the largeſt of the *Italian* Cities. *Florus* deſcribes

by an Imposition upon the People, which pass'd under the Name of a (y) *Coemption*, I, the King being present at the Debate, contested with his * Captain of the Guards, on the Behalf of the Publick: And at last I prevailed, so that that heavy Impost was not exacted. I forced (z) *Paulinus*, a Consular Man, out of

* Certamen adversum præfectum Prætorii suscepi.

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t thus; *L.* 1. *C.* 16. *Omnium, inquit, non modò Italiâ, sed oto orbe terrarum, pulcherrima Campania plaga est. Nihil mollius Cœlo: denique his floribus vernat. Nihil ubeius sole: ideo liberi Cereriſque certamen dicitur. Nihil ospitalius mari: hîc illi nobiles portus, Cajeta, Miſenus, & epentes fontibus Baiæ: Lucrinus & Avernus, quædam Maia Otia. Hîc amicti vitibus montes, Gaurus, Falernus, Maſſicus, & pulcherrimus omnium Veſuvius Ætnëi ignis imitator. Urbes ad Mare, Formiæ, Cumæ, Puteoli, Neapolis, Herculcanum; Pompei, & ipſa caput urbium Capua, quondam inter tres maximas, Romam Carthaginemque numerata.*

(y) *Coemption.*] This Coemption was a Monopoly, by which the Subjects of the Provinces were obliged to bring their Proviſions and Victuals, and generally all the Products of their Lands, into the King's Granaries and Store-houſes, to ſell them there at a low Price, and to buy them out again at a greater, ſuch as the Publick Officers ſhould exact of them.

(z) *Paulinus.*] Becauſe he was of the Family of the *Decii*, was called *Decius*, and was Conſul in the Year of our Redemption 498, therefore he is here called *Conſular.*

of the very Jaws of thoſe
† greedy Officers of the Palace, whoſe Ambition and Hope had already devour'd him an his Eſtate. When (a) *Albinus*, who ha been Conſul alſo, was to have been cu off by a falſe Accuſation, I placed my ſel betwixt him and (b) *Cyprian* his Accuſer and oppos'd my ſelf to the Violence of hi utmoſt Hate and Malice. Don't you thin that I have got my ſelf Enemies more tha enough? I ought certainly, amongſt th reſt of Mankind, to be more aſſur'd an ſafe, who for the Love of Juſtice, hav forfeited all my Hopes at the Court, an gain'd nothing but the Envy and Hate o thoſe who are powerful there. But, be hold upon the Accuſation of what Men now ſuffer! (c) *Baſilius* is one of them wh

† Palatini canes.

(a) *Albinus.*] He deſcended from the ſame Family o the *Decii*, and was Conſul in the Year of Chriſt 493.

(b) *Cyprian.*] Was the Brother of *Opilio* the Informe againſt *Boetius*, of whom mention ſhall be hereafter.

(c) *Baſilius.*] This Man is ſometimes praiſed, an ſometimes found fault with by *Caſſiodorus*. He is com mended, *Ep. l.* 2. *Variar. & Epiſt.* 10. in which *Agapi* his Wife is mentioned, and ſaid to be, *ſpectabilis fœmina* And alſo, *Ep.* 11. in which we read what followeth *Baſilius, vir ſpectabilis, datis precibus intimavit, Agapitam conjugem ſuam de propriis penatibus à quibuſdam vitio ſol*

who being lately, for his Offences, diſmiſs'd from the King's Service, and oppreſs'd with Debt, is forc'd by his Neceſſities, to become my Accuſer. The Credit of the other two, (*d*) *Opilio* and (*e*) *Gaudentius*, is

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citationis, abductam. Et certè in his verſata rebus firmum docetur perdidiſſe conſilium. Quid enim facere potuit probum, quæ nullis culpis extantibus reliquit maritum. He is diſcommended, *Variar. l.* 4. and *Epiſt.* 22. where *Theodorick* himſelf ſaith, *Baſilium & Prætextatum artis ſiniſtræ jamdiu contagione pollutos.* And *Ep.* 23. where the ſame Prince writes, *Præfectum urbis declaraſſe Baſilium atque Prætextatum magicis artibus imbutos eſſe.* If this *Baſilius* was the ſame Man who was here named, he was perhaps diſmiſſed from the King's Service for being verſed in the Magical Arts: And from thence he might be urged by his Neceſſities to accuſe *Boetius* falſly.

(*d*) *Opilio.*] There was *Opilio* the Father, and *Opilio* the Son: The former, as *Simondus* ſaith, was Almoner to *Odoacer*; which *Theoderick*, in *Caſſiodorus*, ſeemeth to intimate, *Variar. L. quinto, Ep.* 41. The latter, the Brother of *Cyprian*, was, as his Father and Brother before him, advanced to the Dignity of Almoner, but it was after the Death of *Boetius*, *viz.* in the Reign of *Athalarick*, *Anno Chriſti* 528. From hence it is that *Athalarick Caſſiodor*, *Variar. L.* 8. *Epiſt.* 16. inſcribed *Opilioni Comiti ſacrarum*, thus ſpeaks, *Securè tibi credimus, quod toties tuo generi commiſſum fuiſſe gaudemus. Paternis faſcibus præfuit, ſed & frater eâdem reſplenduit claritate:* Which might not hinder but that *Opilio* the Son might be condemned to Baniſhment by *Theodorick*, together with *Gaudentius*, for his many Crimes and Frauds.

(*e*) *Gaudentius.*] *Gaudentius* ſeems to be only known by his Accuſation of *Boetius*; and one of whom I can give no other Account.

is ſo infamous, that lately, for their many Crimes and Cheats, they were condemned to Baniſhment by the (*f*) King: and being unwilling to obey the Sentence, preſently took (*g*) Sanctuary; of which when he had notice, he gave Command, that if they did not leave the City of (*h*) *Ravenna* by ſuch a Day, they ſhould, with all Diſgrace, be driven out of it, with Marks branded on their Foreheads. Now judge if there can be any Addition to this my ſevere Uſage; for upon that very

(*f*) *By the King.*] *Theodorick* King of *Italy*; who, after he had overcome and killed *Odoacer*, obtained that Crown, *anno Chriſti* 409.

(*g*) *Sanctuary.*] As there were ſome Temples amongſt the Heathens, ſo all Churches of the Chriſtians were always eſteemed *Aſyla*, or Sanctuaries. That ſome amongſt the Heathens were *Aſyla*, appears from *Virgil. l.* 2. *Æneïd. v.* 16. ſhows it:

Et jam porticibus vacuis, Junonis aſylo,
Cuſtodes lecti Phœnix & durus Ulyſſes
Prædam aſſervabant.

Alſo *Æneïd.* 8. *v.* 342.

Hinc lucum ingentem, quem Romulus acer aſylum
Rettulit, & gelidâ monſtrat ſub rupe lupercal.

And that all Chriſtian Temples were Sanctuaries, is plain *ex Cod. Theod. l.* 9. *tit.* 47. *de his qui ad Eccleſias confugiunt.*

(*h*) *Ravenna.*] A City of *Italy*, upon the Coaſt of the *Adriatick* Sea. King *Theodorick* made this his Royal Seat, after the Defeat of *Odoacer* and his Succeſſors. The The Kings of the *Goths* did, after him, inhabit it.

very Day on which this Execution was order'd to be done upon them, the Accuſation was receiv'd againſt me, from the Mouths of theſe villanous Informers. What is then to be done? Have my many irkſome Labours and Enquiries after Wiſdom deſerv'd this? Or becauſe my Condemnation was before determined, ſhall it qualifie theſe Men to be my Accuſers? Is not Fortune aſhamed; if not of the Accuſation of injur'd Innocence, at leaſt of the Baſeneſs and Infamy of its Accuſers? But perhaps you may ask, what Crime is objected to me? I am accuſed for deſigning to preſerve the Senate. Would you know the Manner and Circumſtances of my Treaſon? Why, 'tis urg'd, that I hinder'd an Informer from carrying Proofs to the King, which ſhould have declared the whole Senate to have been guilty of Treaſon? And now, O my Miſtreſs! what think you? ſhall I deny the Crime that I may not be a Reproach to thee? No, it was always my Deſire to preſerve that Auguſt Body in its Splendor, and in its juſt Rights, and it ſhall be ſo to the laſt Moment of my Life. Shall I confeſs it? Then the pretended Endeavour of putting a ſtop to the Accuſers will ceaſe. Shall I own it a Crime to wiſh the Safety of that Aſſembly?

ſembly? Indeed its unjuſt Decrees againſt me would make it look to be ſo. But Folly, which always flatters it ſelf, cannot change the Merit of Things: Nor do I think it lawful, according to the Judgment of *Socrates*, either to hide the Truth, or own a Falſity. But however that Matter may be, I leave it to be weighed by you, and the Judgment of the Wiſe, having both by my Tongue and Pen declared the whole Truth and Series of my Misfortune, and tranſmitted it to indifferent and unprejudiced Poſterity. To what purpoſe ſhould I ſpeak of thoſe forged Letters, in which I am accuſed, to hope for the Reſtauration of the *Roman* Liberty? I could eaſily enough have detected the Falſeneſs of that Contrivance, even by the Confeſſions of my Accuſers, (which is of greateſt Weight in all ſuch Affairs) if I might have been allowed to have made uſe of them. But what Liberty now can we ever hope to have? Would to Heaven we might expect any! then I had anſwered them in the Words of *Canius*; who, when he was accuſed by *C. Cæſar*, Son to *Germanicus*, of being privy to a Conſpiracy againſt his Life, told him, * *If I had known of ſuch a Deſign, thou hadſt never*

* Si ego inquit, ſciſſem, tu neſciſtes.

*

never known it. In which thing, Sorrow and my Misfortunes have not ſo dulled my Senſes, that I ſhould complain of the Contrivances of wicked Men againſt the Virtuous. But I wonder that according to their Hopes they ſhould have effected them; for the Will to do Ill proceeds from the Defects of human Nature: But it is prodigious, that every Contrivance of ill Men ſhould prevail againſt the Innocent, even when the Eye of Providence beholds it. Whence it was that one of thy Diſciples properly enough asked, If there be a God, whence then proceeds Evil? If there be none, whence Good? Be it ſo, that it is natural and fit enough that ill Men, who thirſt after the Blood of the Good, and of the whole Senate, ſhould alſo promote my Deſtruction, who have always defended both againſt their Attempts. But have I deſerv'd this Return from the Hands of the Senate? *&c.* Thou mayſt remember, I imagine, becauſe always when I did or ſaid any thing, thou wert preſent, and didſt direct me; Thou mayſt remember, I ſay, when at (*i*) *Verona*, the King, greedy and

(*i*) *Verona.*] A City of the *Venetian* Territory, built by the *Gauls* under the Command of *Brennus*, firſt called *Brenona*, afterwards *Verona*.

desirous of our common Ruin, endeavour'd to have thrown that Treason, for which *Albinus* was accused, on the whole Body of the Senate; how I then, contemning any Hazard which I might run, did vindicate and defend that Order. Thou knowst this to be Truth, and that I never was accustom'd to value or praise myself or my Actions: For whosoever seeks a Name, by boasting of what he hath done, will lessen, in a great measure, the Pleasures of a self-approving Conscience. But now see the Event and Success of my Innocence; for instead of receiving the Reward of true and steady Virtue, I undergo the Punishment of Villany and Impiety! What Judges were there ever, who even upon the manifest Proofs of a Crime, did so unanimously agree in Cruelty, that neither the Considerations of human Nature, which necessarily errs, nor of the Change of Fortune, which is so uncertain to all, should encline some of them to Pity and Compassion? If I had been accus'd of designing to burn the Temples, or massacre the Priests, and so destroy all good Men, yet I should have been allowed to have been present, and upon my Confession or Conviction by the Witnesses, should have received my Sentence. But

now,

now, for my Affections and Services to the Senate, I am, unheard, undefended, at the Diſtance of *(k)* 500 Miles, condemn'd to Death, and *(l)* Proſcription. O my Judges! may none of you be ever convicted of the like Crime; the Falſeneſs of which even mine Accuſers themſelves know, and that they are forced to throw another pretended Offence into the Scale; which is, that out of my Ambition and Deſire of Dignity I have polluted my Conſcience with the horrid Sin of *(m)* Sacrilege. But certainly

(k) 500 Miles.] *Ticinum* or *Pavia* was ſo far diſtant from the Place where the Sentence of *Boetius* was pronounced.

(l) Proſcription.] Proſcription was of two kinds: One was Proſcription of Goods, when they were expos'd to Sale by Writings affixed upon the publick Places of the City or Country where the Criminal dwelt. The other was a Proſcription of the Perſon, by which it was ſignified that the Offender was Baniſhed by the Magiſtrates, and that his Abode in the City or Country was not ſafe.

(m) Sacrilege.] This was another Crime objected to *Boetius*; but in what the Sacrilege did conſiſt, which was laid to his charge, doth not ſo well appear to me. Monſieur *de la Boucherie*, the *French* Interpreter of our Author, thinks it conſiſted in his having, by deceitful Arts, gained Suffrages for the advancing himſelf to the Magiſtracy, which the Latins call, *Crimen ambitûs a circumëundo & ſupplicando*; and the *Greeks* Δημοκοπία: which *Stephanus, in theſaur. gr. lingua verbo* Δημοκόπος. interprets thus, Δημοκοπία, ſive Ὀχλοκοπία, *popu-*

tainly thou, my Guide and Directreſs, who art planted and rooted in my Soul, haſt ſo far driven out of my Heart the Deſire of mortal and fading Things, that thou doſt know (I being ever under thy Inſpection) there could be no Place there for that Impiety; for thou didſt daily inſtil into my Ears and Mind that golden Saying of *Pythagoras*, * *Follow God*. Nor was it convenient for me to ſeek Aſſiſtance from foul and unlawful Arts, whom already thou hadſt form'd into the Excellence and Likeneſs of God. Thoſe of my † Family, my Friends alſo with whom I converſed, and *Symmachus*, that virtuous and reverend Perſonage, to whom the Secrets of my Converſation could not be hidden, do all, with one Voice, clear me, even from the Suſpicion

* Ἕπου Θεῷ.

† Innocens penetral domus.

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laritas hujuſmodi. Δημογογὸς & Δημοκόπος *ita differre videntur, quod prior concionibus multitudini lenocinari & obrepere ſolet,* Δημοκόπος *verò potius muneribus gladiatoriis & ſpectaculis. Vide Siſ. Bud. p.* 811. Both theſe were Crimes puniſhable by the Laws of thoſe Countries. Others, as *Thomas Aquinas* and *Aſcenſius*, think that it was the Crime of *Sortilegium*, or Sorcery, and practiſing Magical Arts, of which he was accuſed: And that for *ſacrilegio* we ought to read *ſortilegio*, which ſeems to me to be the true reading of it, for ſeveral Reaſons which would be too long to inſert here.

Suſpicion of that Crime. But, O Miſfortune! even thou art the greateſt Cauſe of that Credit which is given to my Accuſers; for 'tis believed that I have uſed unlawful Arts, becauſe I have been bred up under thy Diſcipline, and imbibed thy Precepts. So that it is not enough that that Reverence which is due to thee, ſhould not reflect, with Advantage, upon me thy Diſciple, if thy ſelf alſo do not ſuffer upon my account. But this alſo is an heavy Acceſſion to my Misfortunes, that the Opinions of moſt People are not as they ought to be, grounded upon a due Conſideration and the Merit of Things, but upon the Events of Fortune; and that that only ſhould be judged to be undertaken with prudent Fore-ſight, which is crown'd with an happy Succeſs. Hence it is that thoſe who are unfortunate do loſe, before any thing, the good Opinion of the World. It troubles me now to remember what are the various Rumours, the different and inconſiſtent Opinions of the People concerning me; ſome condemning, and ſome defending me and my Cauſe: Yet this I will ſay, that nothing can add more to the Afflictions of the Unhappy, who are unjuſtly perſecuted, than when Men think they juſtly deſerve the

Miſeries which they endure. And now I am, at laſt, robbed of my Eſtate, ſpoiled of mine Honours, injured in my Reputation; and inſtead of thoſe Rewards which I might juſtly have expected from my Country, I have been condemn'd to the greateſt Puniſhment. But now behold a more afflicting Scene! Methinks I ſee the Treacherous, the Unfaithful, the Injurious, and the moſt Infamous Perſons, all without Cauſe mine Enemies, over-flowing with Joy and Delight at my Misfortunes, and contriving new Accuſations againſt me: The Good are affrighted with the Horror of what I ſuffer, and ill Men are encouraged, by the Impunity of others, to deſign the greateſt Wickedneſſes, and by Rewards to act them; whilſt the Innocent are not only depriv'd of their Security, but alſo of the natural Privilege of defending themſelves; therefore I may reaſonably thus cry out:

ME-

METRUM V.

O ſtelliferi Conditor Orbis, &c.

ALL-knowing Architect, whoſe powerful Hand
Inimitably fram'd the ſtarry Sky;
Who fix'd on thine Eternal Throne doſt ſit,
And with a rapid Motion turn'ſt the Sphears;
Who doſt upon the Stars impoſe thy Laws,
And mak'ſt even Planets wander by a Rule:
So that the Moon in glorious Array
Meeting her Brother, clad with Beams of Light;
Involves in ſable Weeds the leſſer Stars:
But when to him ſhe nearer doth approach,
Her Horns grow pale, and ſhe is loſt in Clouds.
From his cold Bed thou Heſperus *doſt raiſe,*
To uſher in the Shades of coming Night;
And then doſt make him change his wonted Courſe,
To be the pale-fac'd Harbinger of Day;
From which Employ he Lucifer *is call'd.*
Thou, when the fierceſt Blaſts of Winter rage
Doſt ſhorten Day, when ripening Summer comes
Thou doſt give Wings to the ſlow Hours of Night;
Thou rul'ſt the checquer'd Seaſons of the Year:
So that the Leaves which Boreas *blows off,*
When his Autumnal Spoils he proudly boaſts,
The gentle Zephyrs *kindly do reſtore,*
And (n) Syrius *broods upon the Fields of Corn,*

(n) *Syrius.*] Or as ſome write *Scyrius*, is called ſo *à σείρα, exſicco*, to dry up, and is a moſt bright Star placed in the Mouth of the Conſtellation called *Canis major*, the greater Dog; which when it ariſeth, accompa-

Which the industrious Swain before had sown
Under (o) Arcturus *colder Influence.*
Nothing in Nature can Exemption plead
From that Eternal Law, which long hath fix'd
And chain'd each Being to its proper Place.
Why then dost thou all other things direct
Towards the end by thee before design'd,
And only leav'st Man's Actions uncontroul'd,
In Paths uncertain leaving him to tread?
Why should unstable Fortune's Erring Power
Such mighty Changes in the World work,
Whilst

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nieth the Rising Sun from the Month of *July*, at which time the ripened Corn seemeth to wither. Which Star, because it appeareth in the Mouth of the greater Dog, is named *Canicula*.

Jam rapidos torrens sitientes Syrius Indos
Ardebat Cœlo, & medium Sol igneus orbem
Hauserat, arebant herbæ, & cava flumina siccis
Faucibus ad limum radii tepefacta coquebant.

Virgil. 4. Georgic. v. 425.

——Tum steriles exurere Syrius agros:
Arebant herbæ, & victum seges ægra negabat.

Virgil. Æneid. l. 3. v. 14.

(o) *Arcturus.*] Quasi ἀρκτὸς οὐρὰ, is a Star in the Sign of *Bootes*, near the Tail of the greater Bear; which Star doth accompany the Rising Sun from the Month of *October*, at which time the Earth begins to cherish or nourish the Seed committed to it.

At si non fuerit tellus fœcunda sub ipsum
Arcturum, tenui sat erit suspendere sulco.

Virgil. Georg. l. 1. v. 67. & v. 204.

Præterea tam sunt Arcturi Sydera nobis
Hœdorumque dies servandi, & lucidus anguis:
Quàm, quibus in patriam ventosa per æquora vectus
Pontus, & Ostriferi fauces tentantur Abydi.

Whilſt Innocence has the Reward of Crimes,
Whilſt proſperous Vice unjuſtly is enthron'd,
And on the Neck of Innocence doth tread?
Virtue obſcure, neglected and contemn'd
Doth lie, which yet in Darkneſs bright appears,
And th' injur'd Innocent thoſe Chains doth bear,
In which the Criminal juſtly ſhould be bound.
No Perjury him nor Fraud can ever hurt,
If with a lying Varniſh colour'd over:
But when he's pleas'd to uſe his mighty Power,
He can even Kings and Potentates ſubdue,
Whom all but he do honour and revere.
O thou who with fair Concord's laſting Bands
The diſagreeing Elements doſt bind,
Behold the Earth, which now ſo long hath groan'd,
Oppreſs'd with Violence and Miſery!
Behold, poor Man, not the leaſt noble Part
Of this great Work, toſs'd on the rowling Waves
Of giddy Chance, and almoſt left alone
Without a Pilot or a Polar Star,
By which to ſteer to his long-wiſh'd-for Port!
Aſſwage at length theſe raging Floods,
Great Governor; and as thou doſt the Heaven,
So on a ſtable Bottom fix the Earth.

PROSA V.

Whilſt my continued Griefs forc'd me to breath out theſe Complaints; ſhe, with a pleaſant Look, and no way mov'd with my Expreſſion of them, beſpake me thus: When I firſt ſaw thee, ſad and weeping, I knew thee to be miſerable and in Baniſh-

ment; yet at what distance from thy home I did not know, till I gather'd it by thine own Discourse: But indeed thou art not driven out of thy Country, but hast wandered thus far from it; yet if thou hadst rather be thought to have been violently remov'd, thou hast done thy self this Injury, for it was never in the Power of any other Person to have done it: For if thou dost call to mind of what Country thou art, a Country not govern'd by the Fury and Extasies of a giddy and passionate Multitude, as that of the *Athenians* was heretofore; but Εἷς κοίρανος ἔστιν, εἷς βασιλεύς; where there is only one Lord, one King, the Almighty Governor of the Universe, who wishes the Encrease and numerous Prosperity, and procures the Welfare of all his Subjects and Citizens, and loves not to lessen their Number, by sending them into Banishment: To obey whose Laws, and to be govern'd by them, is the noblest Liberty and greatest Happiness. Know'st thou not that most antient Law of thy (p) Commonwealth, which does decree that

Iliad. θ.

(p) *Commonwealth.*] Philosophy useth here the word *Civitas* in a double Sense, which may agree with Heaven and with *Rome*, which are both said to be the Coun-

that it ſhall not be lawful to baniſh any Man from it, who had rather fix his Abode there than in any other Place? For whoever hath once attained to the Happineſs of being ſettled within the Bounds of that Territory, can never be preſum'd to deſerve the Puniſhment of Exile; but whoever once leaves off to deſire to be an Inhabitant there, at the ſame time leaves off to deſerve to be ſo. Therefore the Countenance of this Place, however diſmal, does not move me ſo much as thine own Looks. I do not here ſo much look for thy (*q*) Library, the Walls of which were ſo well inlaid with Ivory, and adorn'd

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tries of *Boetius*. The moſt Antient Laws of *Rome* condemned no body to Baniſhment, much leſs the Laws of Heaven, when any one hath fixed his Heart there.

(*q*) *Library.*] The antients uſed to adorn their Houſes with Gold, Ivory and Glaſs, which made a great part of the Expence of thoſe Times, as noble Buildings, Banquets, and a great Attendance do of theſe; Men thinking that they draw a Reſpect, Admiration and Honour from others by them.

Fit ſtrepitus tectis, vocemque per ampla volutant
Atria; dependent lychni laquearibus aureis
Incenſi; & noctem flammis funalia vincunt.

Virgil. 1. *Æneid. v.* 729. and *Horat. lib.* 2. *Ode* 18. diſtinguiſhing himſelf from the great Men of his time, ſaith,

Non Ebur, neque aureum
Meâ renidet in domo Lacunar.

dorn'd with Glaſſes, as that noble Cabinet and curious Repoſitory of thy Mind and Thoughts. But I did depoſe that there, which makes even thy Books valuable, theſe choice and obſervable Sentences, which are the Quinteſſence of my voluminous Writings. Thou haſt indeed ſpoken much Truth upon the Subject of thy great Merits from the Publick: But conſidering what, and how many they have been, all that thou haſt ſaid of them is but little. The Particulars which thou haſt recounted of thy Integrity, and the Falſeneſs of thine Accuſation, are well known to all Men: And thou haſt done well in being ſhort in the Account of the Frauds and Villanies of thine Accuſers, becauſe it will be found better out of the Mouth of the People, who know all this. Thou haſt alſo ſeverely inveighed againſt the unjuſt Decree of the Senate. Thou haſt been much concern'd for the Injury done to me, and thou haſt bewail'd the Loſs of the good-Eſteem which Men had of thee. Thy laſt Complaint was againſt Fortune, and that Rewards and Puniſhments were not equally diſtributed, according to the Merits of Men: And in the end, thy diſtemper'd Muſe wiſhes that the ſame Peace which makes the Felicity

licity of the calm Regions above, might alſo govern and reſide upon Earth. But becauſe thy Affections are yet tumultuous and diſorder'd, and becauſe the mutinous Paſſions of Grief, Anger and Sadneſs do variouſly and ſucceſſively draw and diſtract thee: Thy Mind, I ſay, being in ſuch a State, ſtrong and vigorous Medicines are not proper for thee; therefore, for the preſent, we will uſe more mild ones: So that thoſe Humours, which by frequent Diſturbances flowed in upon thee, being now gather'd to a Head, and come to a Conſiſtence, may, by gentle Applications, be mollified, and be fitter to bear the more powerful Workings of ſtronger Remedies, which in time may diſſipate them.

METRUM VI.

Cum Phœbi Radiis grave
Cancri ſidus inæſtuat, &c.

WHen Phœbus *in his yearly way*
To (r) Cancer *doth a Viſit pay,*
Who to th'unwilling Earth commits the Seed,
Shall have no Crop, but may on Acorns feed:
When

(r) *Cancer.*] Is one of the Twelve Signs of the *Zodiack*, and is placed in that part of the Heaven which the Sun, going towards the North, touches about the

When arm'd with Froſts and crown'd with Snow,
Swell'd Boreas *from the Hills doth blow:*
No one or to the Groves or Woods then goes
To crop the purple Violet or Roſe.
If thou wouldſt preſs the winy Grape,
Let Tendrels in the Spring eſcape:
For the great Patron of Mirth and Wine,
Doth for Autumnus *Head his Chaplets twine.*
To every Work God doth aſſign
A proper and a fitting time:
Nor ſuffers any thing to paſs its Bound,
Which Nature in her Actings would confound.
For he who, leaving Order, ſtrays,
And wanders in untrodden Ways,
Can never hope that glad Succeſs ſhould crown
That Work, which he with ſmiling Hopes begun.

PROSA VI.

Phil. First then wilt thou ſuffer me to try the Eſtate, and feel the Pulſe of thy Mind, by a few Queſtions; that ſo I may better underſtand thy Malady, and preſcribe the Methods of thy Cure? *Boet.* Ask me what thou pleaſeſt, and I will anſwer thee. *P.* Thinkeſt thou that this World is manag'd by blind Chance and Fortune? or

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end of *June*, and maketh the longeſt Day of the Year; turning from thence Southward, from whence the Circle which Aſtronomers make to paſs through this Sign, is called the Tropick of *Cancer*.

or doſt thou believe that Reaſon hath any ſhare in the Government of it? *B.* I do by no means believe or imagine, that things, ſo certain in their Methods, and ſo regular in their Motions, ſhould be mov'd and informed by ſo unſteady a Cauſe: But I know that God, the Maſter-workman, doth preſide over his Work; nor ſhall any Time or Accident ever move me from the Truth of this Opinion. *P.* So 'tis indeed; and of this, a little before, thy Muſe did ſing, when thou didſt alſo deplore the Misfortune of Man, whom alone thou didſt believe not to be under the Care of Providence; though, that every other thing was govern'd by Reaſon, thou didſt not doubt. But it is miraculous to me, that thou, who haſt ſo juſt Notions of all Things, ſhouldſt be in ſo ill a State of Health; I will therefore ſearch further, for I believe thou yet laboureſt under ſome notable Defect: But tell me, becauſe thou doſt not at all doubt but that the World is govern'd by God, by what kind of Government are its Affairs managed? *B.* I cannot well comprehend thy Queſtion, therefore I cannot readily anſwer it. *P.* I was not then deceiv'd when I thought there was ſomething wanting, ſome Vacuity or Breach by which this whole

whole Train of Perturbations found a way into thy Mind. But tell me, doſt thou remember what is the chief End of all Things, and whither the whole Maſs and Body of Nature doth tend? *B.* I have heard what it is, but my Griefs have dulled my Memory, and eras'd almoſt every thing out of it. *P.* But how then doſt thou know from whence all things have their Being? *B.* That I remember well, and told thee, it was from God. *P.* And how then doth it come to paſs, that thou, knowing the Cauſe and Beginning of all things, ſhouldſt be ignorant of their End? It hath ever been of the Nature of theſe Perturbations, to have a Power to unſettle Mens Minds, and to interrupt the Regular Courſe of thinking; but they never yet could wholly alienate them from the genuine Sentiments of true Reaſon: But I pray thee anſwer me this, Doſt thou remember that thou art a Man? *B.* I am not ſo much diſtemper'd but I remember that. *P.* Canſt thou then tell me what Man is? *B.* If thou askeſt me, if I know my ſelf to be a rational and a mortal Creature, I anſwer, I do know and confeſs my ſelf to be ſo. *P.* And doſt thou not know that thou art ſomewhat more than that? *B.* No. *P.* Now I know another, and the greateſt

greateſt Cauſe of thy Diſtemper; which is, that thou haſt loſt the Knowledge of thy ſelf: So that I have plainly found the Source of thy Diſtemper, or rather the way of reſtoring thee to thy Health: For becauſe thou art confounded with the Oblivion of thy ſelf, thou complaineſt of thy Baniſhment, and of the Loſs of thy Eſtate. And becauſe thou doſt not know what is the End of things, thou doſt believe wicked and lawleſs Men to be powerful and happy. And becauſe thou haſt forgotten by what Methods the World is govern'd, thou doſt imagine that the many Viciſſitudes and Changes of worldly Affairs come to paſs of themſelves, and are not directed by any Governor; and doſt believe there are no Cauſes of ſo important Effects. Theſe may certainly, not only be great Occaſions of a Diſeaſe, but even of Death it ſelf. But, Thanks be to the Author of Health, who hath not ſuffer'd thee to be wholly deſerted by Reaſon; the true Opinion which thou haſt of the Government of the World, which thou believeſt not ſubject to Humane, but to Divine Wiſdom, makes me not doubt of thy Recovery: For by this ſmall Spark, there is to me a great Aſſurance of vital Heat: But becauſe the Time is not

yet

yet come for ſtronger Remedies, and becauſe it is natural to us to imbrace falſe Opinions; ſo ſoon as we have laid aſide the true, from whence a Miſt of Diſturbances ariſeth, which hinders us from a true perception of Objects, I will endeavour, by Lenitives and Fomentations, to diſſipate it; ſo that that Darkneſs being removed, thou mayſt eaſily perceive the Brightneſs and Glories of their true Light.

METRUM VII.

Nubibus atris
Condita nullum
Fundere poſſunt
Sidera lumen, &c.

WHEN ſable Clouds o'erſpread
The Star-beſpangled Sky,
Each little Flame doth hide its Head,
And ſeem to die.
When a briſk Gale at South
Wrinkels the Ocean's Brow,
And by its Force the Froth
Brings from below;
Though ſhe before were clear
And Chryſtalline her Face,
Her Beauties then will diſappear,
And loſe their Grace.

The

The rapid Torrent which
Takes from the Hills its Source,
Some Rock or Shelf doth oft impeach,
And ſtop its Courſe.
And thou, if thou wouldſt ſee
Truth by the cleareſt Light,
If thou in Paths ſecure and free
Wouldſt walk aright,
Drive flattering Joys away,
And baniſh ſervile Fear;
Let vain Hope never with thee ſtay,
Nor Grief appear.
Clouds overſpread that Mind,
And it receives a Chain,
Where theſe an open Entrance find,
And where they reign.

Anicius Manlius Severinus

BOETIUS,

OF THE

Consolation *of* Philosophy

BOOK the Second

The ARGUMENT.

Philosophy urges several Reasons to Boetius, *why he should not so much desire the Return of his former Fortunes. The Description of Fortune. Her Discourse to* Boetius, *that he is not unhappy, but yet blessed with much Felicity. The Description of humane Felicity; that it doth not consist in the Gifts of Fortune, nor in Riches, nor in Dignity and Power, nor in Glory and Fame; and even that sometimes adverse Fortune is profitable.*

PRO-

PROSA I.

HAVING ſaid this, ſhe was for ſome time ſilent; and when ſhe perceived that I diſpoſed my ſelf with a modeſt Silence and Attention to hear her, ſhe hus beſpake me:

If I can ſee at all into the Cauſes and Ha-its of thy Diſeaſe, thou art affected with he Loſs of thy former Fortune, and lan-guiſheſt with the Deſire of its Return: The Change of that, as thou imagineſt, owards thee, hath perverted thy Facul-ies, and alter'd the whole State and Con-titution of thy Mind. I underſtand the manifold Deceits of that *(a)* Prodigy, and know the bottom of that Familiarity ſhe uſed towards all them whom ſhe deſigns o deceive, till ſhe hath left them plunged n Sorrow, and overwhelmed with Miſ-ortunes and Deſpair. And if impartially, nd without Paſſion, thou wilt call her to re-

(a) *Prodigy.*] *Prodigium*, by *Cicero*, is called that which foretelleth future Events, *l.* 2. *de Nat. Deor.* Since there-fore Fortune is ſo inconſtant, that when ſhe is proſpe-rous ſhe ſeems to foretel Adverſity, and when ſhe is ad-verſe to preſage Proſperity, ſhe may here be properly ſtiled *Prodigium*.

remembrance, and conſider well her Na-
ture, Habits and Deſerts, thou wilt ſoon b
undeceived, and find, that even when ſh
did moſt careſs thee, thou didſt never e
joy, nor that ſhe having now left the
thou doſt loſe any thing of Beauty or
Worth. But, I think, I need not labo
much to recal theſe things into thy Memo
ry; for thou wert wont, when ſhe w
preſent, and flatterd thee moſt, to oppo
thy manly Words to her Allurements, a
to aſſault her with Arrows drawn fro
my Quiver; (*b*) I mean with choice Se
tences extracted from my Precepts and L
bours. But every ſudden Change wor

(*b*) Here the Words of *Boetius* are, *De noſtro adyto pr
latis inſectabare ſententiis*: The Senſe of which Words
have, I think, fully enough rendred. *Adytum* wa
Sacred Place in the Temple, into which it was lawf
for none but the Prieſt to enter: Its Nature will appe
from the Greek Etymology of the Word, which com
from ἀ called *privativum*, and δύω *ingredior*. The He
thens alſo called the Place from whence the Oracl
were given, ἄδυτοι· *Æn. l.* 2.

Suſpenſi Eurypilum ſcitatum Oracula Phœbi
Mittimus: *iſque adytis hæc triſtia dicta reportat.*

Since therefore Philoſophy is ſaid to have her Temp
and her Oracles, ſhe will alſo have her *Adytum*, out o
which ſhe draweth her Sentences: Of which Sentenc
Boetius made uſe whilſt he was proſperous, to the pu
poſe mentioned above.

a great Alteration in the Minds of Men: Hence it is that thou alſo art departed from the wonted Tranquillity and Peace of thine. But it is now time too give thee ſome Emollients and pleaſant Lenitives, which may make way for more powerful Medicines. Approach then, Rhetorick, with all thy perſwaſive Charms, who then only doſt keep the right Path, when thou doſt not ſwerve from my Inſtitutions and Doctrines; and with Rhetorick let Muſick alſo draw near, another Servant of my Retinue, and warble out Numbers ſometimes more light and airy, ſometimes more weighty and conſiſtent.

What is it then, O Man, which hath plunged thee into this Abyſs of Miſery and Sorrow? Certainly thou haſt ſeen ſomething aſtoniſhing and new. Doſt thou think that Fortune is changed againſt thee? Thou art deceived: This was always her Cuſtom, and is her Nature: She hath rather, in this Miſadventure of thine, preſerved her Conſtancy in changing: Such ſhe was when ſhe deluded thee with her Blandiſhment and falſe Shews of Felicity. Thou haſt had before a full View of the direct Face of this blind Divinity, and thou haſt alſo now beheld her Reverſe: She, who nicely conceals her ſelf to others, is wholly

wholly displayed and open to thee. If thou approvest of her Manners and Customs, use them, and complain not: If thou dost abominate her Perfidy and Falseness, contemn and cast her off, whose Sports are so dangerous and hurtful: For that which occasions thy Melancholy, ought to have been a Cause of thy greatest Joy and Comfort: For she hath forsaken thee; of whom no Man can be secure but she will leave him also. Dost thou then esteem that to be Happiness which is ever passing, and will not stay? Is that present Fortune so dear to thee which is not permanent, and which, when it is gone, leaves Griefs and Discontents to succeed in its place? So that if a Man at his pleasure cannot retain her, and if when she goeth away she maketh him miserable, what is she, being so ready to take her Flight, but a sure Presage of future Calamity? But it is not enough to behold those Objects which are placed before our Eyes; for Wisdom hath a Prospect to the End and Event of things; and Fortune often changing from Adverse to Prosperous, and from Prosperous to Adverse, should make Men neither fear her Threats, nor desire her Favours. To be short, thou must, with Patience and Equality of Soul, bear whatever is acted by her upon

upon the Scene of this World, when thou haſt once ſubmitted thy Neck to her ponderous Yoke: For if thou doſt pretend to preſcribe a certain time of Abode and Receſs to her, whom thou haſt freely, and of thine own Accord, choſen to be thy Soveraign and Miſtreſs, art thou not injurious to her? and doſt thou not, by Impatience, imbitter thy Lot, too hard already, which thou canſt not alter by thy moſt vigorous Efforts? If thou once haſt ſpread thy Sails to the Winds, thou then canſt not chuſe thy Port, but muſt go whither they will blow thee. When thou committeſt thy Seed to the Furrows, remember that ſometimes the Years are fruitful, often barren. Haſt thou given up thy ſelf to the Governance of Fortune? thou canſt then do no other thing than obey her Commands. Doſt thou endeavour to arreſt the forward Force of the rolling *(c)* Wheel? O thou moſt ſottiſh of

(c) Wheel.] The Ancients feigned Fortune not only to be blind, but placed her on a rolling Stone, becauſe ſhe ſeemed not only raſhly, but with a blinded Force to adminiſter ill things to good, and good things to ill Men; but alſo like a Wheel, or any ſpherical or globular Machine, to be rolled and turned by a natural Neceſſity: Therefore it is the greateſt Folly to expect Conſtancy in her Actings.

all Mortals! when Fortune once becomes ſtable and fixed, ſhe, in the Hour ſhe is ſo, leaves off to be Fortune.

METRUM I.

Hæc, cum ſuperbâ verterit vices dextrâ,
Exæſtuantis more fertur Euripi, &c.

I.

When with her Hand ſhe ſhifts the Scene of Fate,
She like (*d*) Euripus *often ebbs and flows;*
Raiſing the Captive from his humble State,
She from his Throne the mighty Monarch throws.

II.

(*d*) *Euripus.*] There are two ſorts of *Euripi*; one ſort is made by Art, the other is Natural: The firſt ſort is of two kinds, as Water-pipes made that Water may mount in them; or Conduit-pipes, which turn round, uſed in Fountains, Gardens, or the like: The others are In-lets of Water, Cuts, or Channels, for the Commodity of Merchandize or Travel, as we ſee them frequently in ſeveral Countries. The natural *Euripus* is that which is now called by the Italians *Il ſtretto de negro ponto*; by the French *Le Deſtroit de negropont*; or oftner, *Le Deſtroit de l'Euripe*. It is a Strait of the *Ægean* Sea, ſeparating *Beotia*, a Region of *Achaia*, and the Iſland *Eubœa*, to which it is joined, to the City of *Chalcis*, by a wooden Bridge of 50 Paces only. *Euripus* is of the Extent of 60 Miles, and ebbs and flows ſeven times every Day, as *Pliny* and *Mela* teſtify.

II.

When the Unhappy weep, ſhe ſlights their Tears,
Nor will ſhe hear the Miſerable groan,
But cruelly ſhe doth ſeal up her Ears
Againſt the Cries of thoſe ſhe hath undone.

III.

Thus doth ſhe ſport, and thus ſhe boaſts her Power,
And treats her Followers with a pleaſing Show;
If in the running of a nimble Hour
She makes the moſt exalted Hero low.

PROSA II.

BUT now I would diſcourſe thee a little in the Stile and Perſon of Fortune, and obſerve whether her Queſtions be reaſonable or not. Firſt; Why, O Man! doſt thou by thy daily Complaints accuſe me as guilty? What Injury have I done to thee? What Goods or Advantages have I withdrawn from thee? Implead me before what Judge thou pleaſeſt, concerning the Poſſeſſion of Wealth and Dignities, and if thou canſt prove that ever any Man had a true and fix'd Propriety in them, I will then readily grant, that thoſe things were thine which thou doſt ſo earneſtly deſire to be reſtored to thee. When Nature firſt

brought thee out of the Womb into this World, I received thee naked, neceſſitous, and ſtripp'd of all things, and (which now is the Cauſe of thy Impatience againſt me) I indulgently educated thee, I heaped my Bleſſings upon thee, and encompaſſed thee with Glory and Splendor, and with an Affluence of all things which were in my Power; now when I have a mind to withdraw my Bounty, and to ſtop the Current of my Favours, be thankful for the Uſe of that which was not properly thine. Thou haſt no juſt Cauſe of Complaint, for thou haſt loſt nothing which was thy own: Why then doſt thou mourn? I have done thee no Wrong. Riches, Honours, and all other things of that kind, are ſubject to me, and in my Power; they are my Servants, and acknowledge me their Miſtreſs; they come with me, and when I depart they follow. I dare boldly affirm, that if thoſe things (the want of which thou doſt now deplore) had been thine own, thou hadſt not loſt them: Shall I alone be forbid to exerciſe my own Power, and to uſe my own Right? Heaven takes the liberty to bleſs the World with fair and ſunny Days, and again to vail them in dark and cloudy Nights. The Year graces the Face of the Earth with Fruits,

and

and bindeth her Head with Chaplets of Flowers; and again ſhe deſtroys theſe with Rains and Froſts. 'Tis lawful alſo for the Sea now to appear with a calm and ſmooth Brow, and again to rage in Storms and Tempeſts: And ſhall the boundleſs Covetouſneſs, and other depraved Affections of Men, oblige me to Conſtancy, which is ſo contrary to my Nature and Cuſtoms? This is my Power, and this my continual Sport and Exercſe. I turn with a flying Motion the rolling Wheel, pleaſing my ſelf to exalt what was below, and to depreſs and humble what was on high: Aſcend then, if thou pleaſeſt, to the height, but upon this condition, that thou ſhalt not think I do thee an Injury if I make thee deſcend when my Sport or Humour require it. But art thou not acquainted with my Ways and Methods? Doſt thou not know that (e) *Cræſus* King

(e) *Cræſus.*] He was the laſt and the richeſt King of the *Lydians*, who having been once overcome by *Cyrus* King of the *Perſians*, and rebelling againſt him, he was condemned to be burnt: He being upon the Pile, cried out, O *Solon*, *Solon*, *Solon*: *Cyrus* asking him who *Solon* was, he anſwerd, *Solon* was a very wiſe Man, who long ſince told me, that no one was happy in this Life, which I now find by Experience. Then *Cyrus* conſidering the Changeableneſs of Fortune, ordered the Fire which was

of the *Lydians*, who, not long before, having been formidable to *Cyrus*, and being taken by him, was led to the Flames, to be a miſerable Sacrifice to his Fury; was delivered by a Shower, which in that Moment was poured down from Heaven? Haſt thou forgot how *Paulus Æmilius*, Conſul of *Rome*, when he had taken (*f*) *Perſeus* King of the *Macedonians*, was grieved, and even wept for his Sorrows and Captivity? What doth the Tragick Buskin more exclaim againſt than Fortune, overturning with an undiſtinguiſhing Stroke the Happineſs and Peace of Kings and Commonwealths? Didſt thou not learn, when thou wert young, that *Jupiter*, at the Entry of his Palace of *Olympus*, doth always reſerve * two great (*g*) Tuns; out

* Δύο τὰς πίθους ἢ μὲν ἔνα κακῶν, ἢ δ' ἕτερον καλῶν.

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made for the Execution to be extinguiſhed; but a Shower from Heaven fell down, and put it out before he could be obeyed.

(*f*) *Perſeus.*] The Son of *Philip*, laſt King of the *Macedonians*, was overcome by *Paulus Æmilius*, the *Roman* Conſul, at *Samothrace*, and with his Sons led in Triumph: When he was firſt taken and brought before *Paulus*, he, pitying his Fortune, wept, and commanded him to ſit down by him.

(*g*) Δύω τὰς πίθους.] This Doctrine of the Platoniſts *Boetius* learnt when he was a young Student at *Athens*: For thoſe Philoſophers finding that the Souls of

out of the one of which he diſpenſes Good, out of the other Evil to the World? What if thou haſt drunk too deep of the Veſſel of Good? What if, for the preſent, I have only vailed my ſelf, and am not wholly departed from thee? What if even this very Mutability, ſo much complained of, which is of my Eſſence, ſhould give thee juſt Cauſe to hope for, and expect better things? Yet do not deſpair, be not diſmayed; nor deſire, whilſt thou art plac'd within the common Circumſtances of Humanity, to live under a Law, to be calculated for thy Meridian, and to be appropriated to thy Complexion and Inclinations.

METRUM II.

Si quantas rapidis flatibus incitus
Pontus verſat arenas, &c.

I.

If Plenty from her teeming Horn,
As many Riches on the World ſhould pour,

Men, which they believed were formed long before they were joined to the Bodies, did ſome of them live miſerable, and ſome of them more happy. feigned that two great Veſſels did ſtand before the Gates of *Jupiter*'s Palace; one of which was filled with Good, the other with Evil: of either of which as the Souls which were to be infuſed into Bodies did drink they were to have an happy or a miſerable Lot upon Earth.

As there are Sands upon the briny Shore,
Or Stars in Heaven before the purple Morn,
In the triumphal Chariot of Day,
All seen from far upon the Eastern Way;
Yet would not miserable Man
Cease to complain;
But with his causeless Cries
He would importune Heaven, and pierce the Skies.

II.

Although his Prayers reach the Almighty's Ear,
Though with Success he crown his Vow,
Though Wealth and Honour on him he confer,
Yet Cares his Mind, and Clouds possess his Brow:
He thinks his present Blessings poor,
And wildly gapes, and ever calls for more.
What Curb, or what commanding Rein
Can Avarice within just Bounds retain?
Since, when full Streams of Blessings on us flow,
Our Thirst doth still increase, and our Desires
still grow.
The Man who thinks he's poor, though rich he be,
Doth truly labour under Poverty.

PROSA III.

Phi. IF therefore Fortune should speak for her self to thee on this manner, I believe thou hast not any thing to answer; or if thou hast any thing by which thou canst defend thy Complaint, offer it, and

and thou ſhalt have free Liberty to ſpeak. *Boet.* Theſe things which thou urgeſt are indeed ſpecious, being enriched with all the Charms of Rhetorick and Muſick; yet their Sound then only affects and delights us, when they ſtrike our Ears: But the Miſerable have a much deeper Senſe of their Misfortunes, which theſe Notes cannot remove; and when they leave off to entertain our Ears, their Sorrow, which is ſettled within, with greater Force attacks the Mind. *Phi.* So it is indeed; for theſe are not Specificks for thy Diſeaſe which rebels againſt its Cure, but rather Nouriſhers of it: When Time ſerves I ſhall adminiſter thoſe things which will pierce to its bottom. But, nevertheleſs, that thou mayſt not number thy ſelf amongſt the Miſerable, let me ask thee, haſt thou forgot the meaſure of thy Happineſs and Proſperity? I ſpeak not of the Care which the Chief Men of the City took of thee, when thou wert left an Orphan, when thou wert grac'd with the Affinity of thoſe great Perſonages, and wert taken into their Affections, before thou wert received into their Alliance, which is the moſt happy and eſtimable kind of Propinquity. Who did not account thee moſt happy in the Noble Al-

liance of thy (*h*) Fathers-in-Law; in the chaſte and exemplary Virtues of thy (*i*) Wife; and in the Noble Diſpoſitions of thy (*k*) Sons? I paſs by (for common things I will not mention) thoſe Dignities conferr'd upon (*l*) thee in thy Youth, which have often been denied to antient Men; for I am impatient to come to that which was the Crown of thy Felicity: If the Fruits of human Labours can have any Weight of Happineſs, can the Memory of that Day, for any Evil which may ſince have befallen thee, ever paſs out of thy Mind, in which thou ſaweſt thy two Sons advanced to the Degree of Conſuls, carried from thy Houſe, accompanied by ſo great a Number of Senators, and

(*h*) The Fathers-in-Law of *Boetius* were *Feſtus* and *Symmachus*, of whom mention is made in the Life of *Boetius*.

(*i*) Though *Boetius* had two Wives, *Elpis* and *Ruſticiana*, yet I ſuppoſe mention is made here only of *Ruſticiana*, becauſe ſhe only was living at that time when this Book was compoſed.

(*k*) *Boetius* had four Sons; *Patricius*, *Hypatius*, *Symmachus*, and *Boetius*; that two of theſe were Conſuls is certain, but which they were I do not find.

(*l*) *Boetius* being young, was admitted into the Order of the *Patricii*, and perhaps he had been honoured with the *Conſulate*, which Dignity was rarely conferr'd upon any one before the 30th Year of his Age.

and with the Joys and Acclamations of the People? When thou ſaweſt them in the Court placed in their *(m)* Curule Seats, and thy ſelf in the Praiſes of the abſent King *Theodorick* didſt diſplay the Treaſures of thy Wit, and didſt deſerve the Crown of Eloquence? When in the *(n) Circus* thou ſitting betwixt the Conſuls, didſt ſatisfie the Expectation of the Multitude, which ſtood about thee, with a triumphal Largeſs? Thou then didſt flatter Fortune by thy Expreſſions, when ſhe ſeemed to hug and careſs thee as her Friend and Delight. Thou then receiveſt from her ſuch a Gift as was never before made to any

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(*m*) *Curule Seats.*] It was the Ivory Chair which was in the Chariot in which the Chief Magiſtrates of *Rome* did ride. From hence they were called *Magiſtratus Curules*, who only had the Right of ſetting up Images. *Curulis, a curru dempto altero: Nam Senatores qui Curulem magiſtratum, i. e. majorem honorem gerebant, honoris gratiâ, in Curiam vehi ſolsti erant Curru, in quo ſella erat Eburnea, ſupra quam conſiderent.* Gell.

(*n*) *The Circus.*] It was a Place of an Oval Figure, in which the *Romans*, by the Appointment of *Tarquinius Priſcus*, one of their firſt Kings, did exerciſe their Games: From whence thoſe Games were called *Circenſes*. Cuſtom required afterwards, that every one who was created Conſul, ſhould in this Place make a great Expence in entertaining of the *Roman* People with the uſual Games, otherwiſe they did not ingratiate themſelves with them, nor did ſeem to ſupport honourably their Character.

any private Man. Wilt thou then come to an account with her? This is the firſt time that ſhe hath looked unkindly upon thee; and if thou wilt equally weigh the Number of thy Bleſſings and Afflictions, thou canſt not but in Juſtice acknowledge that thou art yet happy: For if therefore thou doſt eſteem thy ſelf unfortunate, becauſe the things which heretofore ſeem'd pleaſing to thee are paſſed away, there is no reaſon for it, becauſe even thoſe things which do now afflict thee, do alſo paſs. Art thou but juſt now entred a Stranger upon the Scene of this World? Doſt thou but now appear in this Theatre? Believeſt thou that there can be any Conſtancy or Stability in human Affairs, when thou ſeeſt that an Hour, or a quicker Minute, diſſolves human Nature, and ſeparates the Soul from the Body? For although there is ſeldom Hope that the things of Fortune will continue with us, yet the laſt Day of a Man's Life ſeemeth to be the laſt alſo of that Proſperity which remains with us. Where then is the great Difference? What doth it import then, whether thou by Death leaveſt it, or it by Flight doth leave thee?

ME-

METRUM III.

Cum Polo Phœbus roſeis quadrigis Lucem ſpargere cœperit, &c.

I.

When Phœbus *from his roſeal* (o) *Coach*
Diſpenſes Light, and opens Day,
The Stars grow pale at his Approach,
And ſhun the Glories of his Ray,
Hiding their Heads whilſt he's upon his Way.

II.

The Woods the Vernal Roſes wear
When the Life-breathing (p) Zephyrs *blow*;
If

(o) *Roſeis quadrigis.*] The Sun was feigned by the Poets to be drawn in a Coach by four Horſes, *viz. Pyrois, Æous, Æthon,* and *Phlegon*; by which Fire, Light, Heat and Flame, the four principal Effects of the Sun, as alſo the four chief Hours of the Day, may be ſignified. *Ovid. l. 2. Metamorph.*

Interea volucres Pyrois, Æous & Æthon
Solis equi, quartuſque Phlegon hinnitibus auram
Flammiferis implent, pedibuſque repagula pulſant.

(p) *Zephyrs.*] *Zephyrus* is a ſoft and warm Wind blowing from the Weſt, and by its Quality it makes the Earth Fruitful; therefore it is called by the Greeks Ζέφυρος *quaſi* Ζωοφόρος, a bringer of Life: By the Latins it is termed, *Favonius à fovendo,* from cheriſhing or keeping warm, as if it were the Genital or Elemental Spirit of the World, as *Pliny* ſaith, *l.* 10. *c.* 25.

Parturit almus ager, Zephiriique tepentibus auris
Laxant arva ſinus. Virg. l. 2. Georg.

If to the (q) South the Wind doth veer,
No more thoſe Beauties then they ſhow,
Which charm'd our Eyes when the gay Flowers did
[*grow.*

III.

Sometimes I have the Ocean ſeen
Clear, undiſturb'd and free,

With

(q) *Auſter.*] Is the Wind blowing from the South, and is of a moiſt and warm Nature. It is eſteemed moiſt, becauſe it gathers again thoſe Humours which the North-wind had diſpelled and ſcattered: Hence by *Virgil* it is called *humidus*; by *Horace*, *Udus*; by *Ovid*, *Aquaticus*; by St. *Auguſtine*, *Pincerna pluviarum*; and by *Boetius*, *Nebuloſus*. It is eſteemed hot and warm, becauſe it bloweth from the South; or becauſe by its Moiſtneſs or its Heat, or by both, it is hurtful to living Creatures, and to Plants, but particularly to Flowers; from whence *Virgil*, *l.* 1.

Arboribuſque ſatis Notus, pecorique ſiniſter.

And *Eclog.* 2.

Eheu quid volui miſero mihi, floribus Auſtrum
Perditus, & liquidis immiſi fontibus apros.

This Wind is a particular Enemy to Roſes: Hence *Statius l.* 3. *Sylvarum*:

Pubenteſque roſæ primos moriuntur ad Auſtros.

Therefore *Auſter*, by our Author, is ſaid, *ſpirare inſanum*, to blow madly; and whilſt it blows, *decus abire ſpinis*, that is, it makes the Roſe to wither or die, which as it is the Queen of Flowers, and as it is produced from a Thorn, ſo it is the Glory of that Vegetable. Hence *Antonius Hallæus*, a *Norman* Writer, very elegantly expreſſeth himſelf:

——*Ortûs tamen ipſa memento*
O Roſa pulchralis: te informis ſpina creavit.

With Looks all radiant and ſerene:
But if the Winds awaken'd be
The Waves then ſwell and roul outragiouſly.

IV.

If all things vary thus their Forms,
And nothing certain doth appear,
Wilt thou commit to the wild Storms
Thy Veſſel, and let Fortune ſteer?
'Tis ſure that nothing can be conſtant here!

PROSA IV.

Boet. ALL this which thou recounteſt, O thou Source and Nouriſher of all Virtues, is moſt true; nor can I deny the quick and early Arrival of my Proſperity. But one thing, when I remember it, doth moſt ſenſibly afflict me; for nothing doth more add to a Man's Infelicity, than the remembrance that he was once happy. *Phil.* That thou doſt yet groan under the Torment of thy ill-grounded Opinion, is not to be imputed to the evil Eſtate of thy Affairs; for if this empty Name of uncertain Happineſs moves thee, do but recollect with me, what Plenty thou enjoyeſt, and what is yet reſerved ſafe to thee: And therefore if thou yet doſt poſſeſs that which in the beſt times

times thou didſt account moſt precious, it being yet by the Hand of Heaven preſerved ſafe and inviolate, canſt thou juſtly then complain of the Injuries of Fortune? *Symmachus* thy Father in-Law, the Delight and Ornament of Mankind, whoſe Welfare thou wouldſt readily purchaſe at the rate of thy Life; one, who by an admirable Temper and Mixture is wholly made up of Wiſdom and Virtue, is yet ſafe, and fearleſs of his own Concerns; only laments thy Injuries, and grieves for thy Misfortunes. Thy Wife yet lives an Example of Modeſty, and a Pattern of Chaſtity; and that I may in one Word include all her Endowments and Perfections, the true Reſemblance of her Father: She lives, I ſay, and being weary of Life, breaths only for thy ſake, and (in which thing alone I will yield that thy Happineſs receives Diminution) ſhe pines away with Grief and Tears, and with the Deſire of once more enjoying thy ſweet Converſation. Why ſhould I mention thy Conſular Sons, in whom, being yet ſo young, ſo much of the Wit and Spirit of the Grand-father and Father doth ſhine? Since then it is the chief Care of Men to preſerve Life, thou art moſt happy, if thou wouldſt but know it, to whom ſo many

many Advantages and Bleſſings yet remain, which all Men value above Life. Wherefore dry up thy Tears, Fortune hath not expreſſed her Rage and Malice againſt you all; nor hath the Tempeſt been too violent, whilſt thy Anchors yet hold, and afford to thee Cauſe of preſent Comfort, and Hope of future Felicity. *Bo.* And may they ever hold! for whilſt they are firm, however things go, I ſhall ſhift ſo as to keep my Veſſel above the Water, and perhaps to eſcape; but notwithſtanding you may ſee from what Advantages and Dignities I am fallen. *Ph.* I ſhould think that we had made a good Advance, if thou didſt not yet retain a Concern for the Diminution of thy former Eſtate. But I cannot ſuffer that thou ſhouldeſt, with ſo much Delight, mention thy Fortunes, and in ſo much Anxiety bewail the Loſs of ſo ſmall a part of them: For whoſe Felicity is ſo well grounded, who hath not in ſome things cauſe to quarrel with his Lot? The Condition of human Goods is anxious and inconſtant; for either they do not all at once arrive, or if they do, they make no ſtay with us. One Man is bleſſed with a great Affluence of Wealth, but he is aſhamed of the Baſeneſs of his Blood. The Nobility of that Man's

Man's Deſcent makes him conſpicuous, but being uneaſie within the Bounds of a narrow Eſtate, and ſo unable to bear up the Port of his Anceſtors, he had rather live retired and unknown. Another abounds with Wealth, and is nobly born too, but he is unmarried, and to compleat his Happineſs he would have a Wife. Another is happy in Wedlock, but he wants Children, and is troubled that he muſt gather Riches for another Man's Heir. Another hath the Joy of many Children, but is ſoon again mortified by ſeeing the evil Courſes which they take. Therefore we ſee, that no Man can eaſily agree with the State of his Fortune; for in all Conditions there is ſomething which, untry'd, a Man doth not know, and which after trial he doth not approve. And alſo to this, that the Senſes of the Happy are refined and delicate; and unleſs every thing happens to them as they deſire, or when it pleaſeth them, they are impatient: He who is not uſed to Adverſity, is overcome and thrown down by every croſs Adventure; and the leaſt evil Accidents diſcompoſe him: upon ſo minute and ſlender things doth the Happineſs of the moſt Fortunate depend. How many Men are there in the World, doſt thou believe, who would

would think themſelves advanced almoſt to Heaven, if they could attain but to the leaſt part of the Remainder of thy Fortunes? This very Place, which thou calleſt a Place of Baniſhment, is their Country who inhabit it: And thy Miſeries ariſe only from the ill-grounded Opinion that thou art miſerable. And again, every Lot may be happy to that Man who can with Equanimity and Courage bear it. Who is he ſo happy, who when once he grows impatient, doth not deſire to change his State of Life? How much is human Felicity imbittered! which though it may ſeem ſweet to the Enjoyer, yet is not to be retained, but when it pleaſeth takes its Flight? So that hence it may appear, how miſerable even the greateſt Felicity of Men is, ſince it will not remain with thoſe, who with Equality bear every kind of Lot, nor will bring Comfort to thoſe whoſe Minds are anxious and oppreſſed. Why therefore, O wretched Mortals, do ye ſo induſtriouſly ſeek abroad for that Felicity which is placed at home within your ſelves? Error and Ignorance miſ-lead and confound you. But I, in ſhort, will ſhew you the very Hinge upon which the trueſt Happineſs doth turn. Is there any thing more precious and eſtimable to thee than

than thy ſelf? No, thou wilt ſay. Then if thou wilt weigh things well, and gain the Command over thy ſelf, thou wilt poſſeſs that which thou wouldſt never loſe, and which Fortune can never take from thee. And that thou mayſt ſee that Beatitude cannot conſiſt in thoſe things which are in the Power of Fortune, only conſider thus; If Happineſs be the Sovereign Good of Nature, living and ſubſiſting by Reaſon, then that thing cannot be it, which can by any means be withdrawn from us, becauſe that which cannot be taken away is worthily eſteemed the moſt excellent. Hence it appears that Inſtability of Fortune is not ſuſceptive of true Happineſs. Add to this, that he who is carried away by fading Felicity, doth either know that it is mutable, or he doth not. If he knows it not, what Happineſs can he take in the Blindneſs of his Ignorance? If he knows it, he muſt neceſſarily be afraid leſt he ſhould loſe that which he knows is eaſily to be loſt; and in that caſe his continual Fear will not ſuffer him to be happy. Perhaps he cares not if he ſhould loſe it, and he would not be much troubled at its Loſs. Even truly the Good is but very ſmall and inconſiderable, the Loſs of which a Man can bear with ſuch

Equa-

Equanimity and Unconcernedneſs. And because I know that thou art one who haſt been fully perſwaded, and by many Demonſtrations convinced of the Immortality of the Souls of Men; it alſo being evident that the Goods of Fortune receive a Period with our Bodies by Death; it cannot then be doubted but if Death can put an end to our Happineſs, that all Men, when they die, are plunged into the Depths of Miſery. And ſince we know well, that many Men have endeavoured to obtain Felicity, not only by undergoing Death, but by ſuffering the moſt cruel Pains and Torments, how then can it be imagined that this preſent Life can make Men truly happy, ſince, when it is ended, Men do not become miſerable?

METRUM IV.

Quiſquis volet perennem
Cautus ponere ſedem, &c.

Who warily would fix his Seat,
On which no Eaſtern Winds ſhould beat,
Nor Waves which rage againſt the Shore
Have any Power,
He muſt not build upon the high
And lofty Hills, which brave the Sky;

Nor

Nor will his Houſe ſecurely ſtand
Upon the Sand.
Each Blaſt will one of them annoy,
And all its Force on it employ:
The other being looſe and light,
Can't bear the Weight
Seeing the Danger then is great
To him that loves a pleaſant Seat,
Lay thy Foundation upon
The firmer Stone;
And then though Air and Sea conſpire,
Contemn their Rage and ſlight their Ire:
So happily in thy ſtrong Hold
Thou mayſt grow old.

PROSA V.

Phi. BUT foraſmuch as the Application of my Reaſons have ſunk into thee, I think it is now time to uſe ſome more powerful Medicines: Go to then, if the Gifts of Fortune were not fading and momentary, as they are, what is there to be found in them which may, at any time be accounted thine? or which, if it be thorowly conſidered and looked into, will not appear to be vile and unworthy? Are Riches in their own Nature, or by the Eſtimation of Men, precious? What ſort of Riches is moſt excellent? Gold, or a great

great Maſs of Silver gathered together? But this appears more glorious by ſpending it, than by treaſuring it up; for Avarice always makes Men odious, and Bounty makes them famous and renowned. And if that which is conferr'd upon another cannot continue with any Man, then certainly is Money moſt precious when it is tranſlated to others, and ceaſes to be poſſeſs'd by him who hath given it. If all the Money that is in all Parts of the World were gathered into one Hand, the reſt of Mankind would be needful and want it. The Second of a Voice, if it be entire, and not obſtructed by any *Medium*, doth at the ſame time fill the Ears of many People; but Riches, unleſs they be diminiſhed and canton'd, cannot meet the Neceſſities of many; and that being done, they whom they have left muſt unavoidably ſubmit to Poverty. O therefore (may I juſtly ſay) narrow, mean, and even poor Riches! which cannot all be enjoyed by many at the ſame time, and which cannot be poſſeſs'd by one, without impoveriſhing and ruining the reſt of Mankind! Doth the Brightneſs of Jewels attract the Eye? But if there be any thing extraordinary in their Splendor, it is the Brightneſs of the Stones, and not of the Eye which

which beholds them; therefore I very much wonder that Men ſhould admire them: For what is it which wants the Faculties and Motions of a Soul, and the Contexture of Joints, which can really ſeem beautiful to a rational Nature? For although from the Hand of the great Workman, and for Diſtinction's ſake, they have derived ſomething of an inferiour Grace and Beauty, yet they are placed below thy Excellence, and by no means worthy to attract thy Admiration. Doth the Beauty of the Fields delight thee much? *Boe.* Why ſhould it not; for it is a fair Part of the faireſt Work, the Creation of the Univerſe: So ſometimes we are delighted with the Clearneſs of the Sea's Face; ſometimes we admire the Heavens, the Stars, the Sun, and Moon. *Phi.* What do theſe things concern thee? Dareſt thou glory in the Splendor of theſe things? Art thou embelliſhed, or any way diſtinguiſhed by the Flowers of the Spring? or doth thy Plenty ſwell in the fruitful Face of Summer? Why art thou carry'd away with empty Joys? Why doſt thou embrace that Good which is out of thy Power? for Fortune can never make that thine, which the Nature of things forbids to be ſo. The Fruits of the Earth are doubtleſs for the

Nou-

Nouriſhment of living Creatures; and if thou wouldſt confine thy ſelf to the ſupplying only of the Neceſſities of Nature, thou wouldſt not ſo much ſeek after the Affluence and Gifts of Fortune: For Nature is ſatisfied with few things, and thoſe the leaſt: And if thou doſt, after ſuch Satiety, overcharge her with Superfluities, that which thou doſt ſuperadd, becomes either unpleaſant or hurtful to her. To proceed, doſt thou think that it recommends thee to the World to ſhine in Variety of coſtly Clothes? the Sight of which, if it be grateful to the Eye, the Matter or the Ingenuity of the Workman is to be admired. Doth a great Retinue, and the Attendance of a numerous Train of Servants, make thee happy? If thoſe Servants be vitious, they are a great Burden to the Houſe, and pernicious Enemies to the Maſter of it. But if they be good, why ſhould the Virtue and Goodneſs of others be put to thy Account? From all which it plainly appears, that none of theſe which thou didſt number among thy own Goods, were really to be eſteemed ſo. In which, if there be no things deſirable, what Reaſon is there that thou ſhouldſt grieve for the loſs of them, or rejoice at their poſſeſſion? If they are fair or beautiful by Nature, what

doth that concern thee? For ſo by themſelves, wholly ſequeſtred from thy Riches, they would pleaſe: They therefore are not to be eſteemed precious becauſe they are numbred amongſt thy Goods, but becauſe they ſeemed ſo before thou wert deſirous to poſſeſs them. What is it then, that with ſo much Noiſe, and ſo much Addreſs, we deſire of Fortune? It is, perhaps, to drive away the Fear of Poverty by a general Affluence of Wealth; but this often happens otherwiſe: for there is great need of many Helps even to keep ſo great an Acceſſion of Furniture, and Variety of things after they are obtained: And it is moſt true, that they want moſt things who poſſeſs the moſt: And on the other ſide, they want the feweſt who meaſure their Abundance by the Neceſſities of Nature, and not by the Extravagance of Excentrick and irregular Deſires. Is it ſo then, that Men have no proper and genuine Good planted within them, but that they muſt be forced to go abroad to ſeek it? Are things ſo changed, that Man, that excellent Creature, whoſe Reaſon almoſt entitles him to Divinity, can be no other way ſenſible of his own Glories, than by the poſſeſſion of ſoul-leſs and unneceſſary things? All other Beings are con-

content with their own Endowments, and you only (who are the Image of God) vainly ſeek acceſſional Ornaments for your excelling Nature, from things placed ſo much below you, not underſtanding how great an Injury you do by it to your Maker. He ordained the Race of Men to excel all other earthly Creatures; and you depreſs your Dignity and Prerogative below the loweſt Beings. For if that Good which belongs to any thing be more precious and worthy than that thing to which it belongs, ſince you eſteem'd the moſt contemptible things to be your Good, you ſubmit your ſelf, by that your Eſteem, to them, and take the lower Place: And this is but what you deſerve. For ſuch is the Nature of Man, that he doth then only excel other Beings, when he knows himſelf: But he may be ranked below the Beaſts that periſh, when he once ſlights that neceſſary and important Knowledge: For ſuch Ignorance is natural to other Creatures; but to Man it is unnatural and a Vice. How weak and open an Error is it in Men, who imagine that any thing which is foreign to their Natures, can be an Ornament to them? That cannot in Reality be ſo; for if any thing look bright and glorious with that which is put upon it, that which covers it is ſaid to ſhine, and is admired;

but notwithſtanding the thing covered ſtill continues in its natural Impurity and Diſeſteem. I therefore deny that thing to be good which is hurtful to him who poſſeſſes it. Am I deceived in this? Thou wilt ſay, no; for Riches have often hurt their Poſſeſſors, ſince every ill Man is the more deſirous of other Mens Riches, and he thinketh him alone who is in poſſeſſion of ſuch things, to be a Man of Worth, and to be eſteemed. Thou therefore who now ſo much feareſt to be aſſaulted by the Spear or the Sword, if thou hadſt entred into the Path of this Life not incumbred with Riches, thou might'ſt, like the wayfaring Man, with an empty Purſe have ſung before the Robbers. The Happineſs then derived from fading Riches is glorious indeed and great; by the poſſeſſion of which a Man loſeth his Security and Quiet.

METRUM V.

Felix nimium prior ætas
Contenta fidelibus arvis, *&c.*

I.

Too happy they, and too much bleſs'd,
Who did in former Ages live

Con-

Content with what the faithful Earth did give,
Who Nature's kindly Products thought the beſt!
They, yet not loſt in Luxury,
Did with the Acorn Hunger ſatisfy,
And the moſt craving Stomach fill.
They knew not Hypocras *nor* Hydromel,
Nor could the differing Elements join
Of Honey and of racy Wine; [*ſhine.*
Nor did the (*r*) Serian *Fleece in* (*s*) Tyrian *Colours*

(*r*) *Serian.*] The *Seres* were People, who, *Oroſius* ſaith, L. 3. C. 23. did inhabit a Country betwixt the Rivers *Hydaſpes* and *Indus*, in whoſe Territories groweth a Tree covered with a ſmall Down, according to ſeveral Authors, as *Virgil. Georg. l.* 2.

Velleraque ut foliis depectant tenuia Seres.

And *Seneca* in Oet. *v.* 667.

Nec Mœoniâ diſtinguit acu
Quæ Phœbeis ſubditus Euris
Legit eois Ser arboribus.

Claudian alſo, Bar. *v.* 179.

Stamine quod molli tondent de ſtipite Seres.

This Down is produced from the Bowels of the Silk-worm, which Worm is elegantly deſcribed in the following Verſes by *Antonius Hallæus*, mentioned before:

Eſt Olli mater ſanies, dat frondea Nutrix
Pabula, Thysbæo Morus polluta cruore.
Queis avidam ut clauſus latebroſo in carcere pavit
Ingluviem, totoque Satur jam corpore turget.
Viſcera dum vacuans paulatim huic molle figurat
Lanicium; illuviemque modis in tenuia miris
Net ſila, & teretem glomerans convolvit in orbem.
Ut verò emeritus perfecit nobile penſum
Exanimo ſimilis, pretioſâ ut conditus Urnâ.

Hic

II.

Our Fathers on their graſſy Beds did ſleep,
Had ſmiling Viſions and inſpiring Dreams,
The paſſing Rivulets and lucid Streams
Gave wholſom draughts. Under the ſpreading Shade
Of the tall Pine, through which no Ray could peep,
The gentle Mortal careleſs lay,
Shunning the Heats of the Meridian Ray.

III.

No Man did plow the Deep, or ſtem the Floods
With ſwelling Canvaſs and with buſie Oar:
Nor did the Merchant then expoſe his Goods
To ſale upon an unknown Shore.
The threatning Notes of the hoarſe Trumpet then
Did not the Man of War awake;
Ambition did no hateful Quarrels make,
Nor ſhining Blades with Purple ſtain:
For headlong Fury never could
Move Men to go to War,
When what was got was but a Wound or Scar,
And there was no Reward for ſhedding Blood,

IV.

Hic jacet, ac luci mox redditur; induit alas,
Famque avis, & vermis, neutrumque & denique monſtrum eſt.

(s) *Tyrian*] Is the Purple with which Silks are died, and it is called *Tyrium venenum*, becauſe it is a Liquor drawn from a Shell-fiſh, and enters into and infects the Wool, or the Silk, as Poiſon doth the Bowels and Veins of thoſe who take it: It has the Epithet of *Tyrium*, becauſe *Tyre*, a City of *Phœnicia*, was famous for the Fiſhery of the *Murex*, which was the Shell-fiſh yielding this Purple Liquor.

IV.

O that thoſe Days would come again
Which long ago went floating by,
And ſwallowed in the mighty Gulf of Time,
Make now an uſeleſs part of vaſt Eternity!
The Love of Wealth doth all engage,
And more than (t) Ætna's Flames doth rage,
And nothing can the burning Thirſt aſſwage.
Ill fare the Man who broke the deep
And ſecret Cloſets of the Earth,
And gave to Gold and Diamonds a Birth,
Which in their Cauſes did deſire to ſleep;
And whence a thouſand Troubles Men do daily reap!

PROSA VI.

BUT why ſhould I diſcourſe of Dignities and Powers, which Men (wholly ignorant of the true Nature of Dignity and Power) advance and extol to the Skies? which, if they are conferr'd upon

(t) *Ætna.*] The Love of Riches is fitly here compared to the Fire of *Ætna*, for *Ætna* is a Mountain in the Iſland of *Sicily*, called now by the *Italians il Mont Gibello*, which always burns and flames, and is celebrated by moſt of the antient Poets. *Virg.* 1. *Georg.*

Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere ſaxa.

And by ſeveral others, whoſe Deſcriptions of it are common.

a wicked Man, not the raging Flames of *Ætna*, nor the moſt impetuous Deluge ravage ſo much, nor do ſo much harm as thoſe Weapons in ſuch an hand. I believe you remember, your Anceſtors deſired to aboliſh the (*u*) Conſular Government, which gave beginning to the *Roman* Liberty, becauſe of the Pride of the Conſuls; as their Anceſtos before, for the ſame Conſideration, had baniſhed Kings out of their City. But if ſometimes (which ſeldom happens) good Men arrive at them, what other thing is there pleaſing in them, beſides

(*u*) *Conſular.*] *Tarquinius Superbus*, the laſt of the *Roman* Kings, being become hateful by his Tyranny to the People, who were alſo the more inraged by the impious Violence of *Sextus* his Son committed upon the Chaſtity of *Lucretia*, was expelled, by the Aſſiſtance of *Brutus*, after he had reigned twenty five Years: Then *Lucius Junius Brutus*, and *Lucius Tarquinius Collatinus*, were firſt created Conſuls. At length as the Form of the *Roman* Government had changed from Regal to be Conſular, ſo, according to *Livy*, it was again changed from that of Conſuls to that of the *Decem-viri*: For the Pride of the Conſuls every Day encreaſing, or rather the Fierceneſs of the People being not wholly ſubdued, which had derived its Original from *Shepherds*, and other ſavage People, who at firſt for their Defence had gathered into a Body, the Conſuls were laid aſide, and the *Decem-viri* ſucceeded; whoſe Power, becauſe they had acted many things very tyrannically, was condemned, and taken away the third Year after it had been introduced into the Government.

ſides the Probity of thoſe who uſe and enjoy them? So it comes to paſs that Virtue receives not Honour from Dignities, but Dignities derive Honour from Virtue. But what is this Power ſo much celebrated, and ſo much deſired? O ye terrene Animals! do you not conſider who they are over whom you ſeem to exerciſe Authority? If thou ſhouldſt ſee an ambitious Mouſe, claming a Superiority with her ſelf over the reſt of her Species, wouldſt thou not almoſt burſt with Laughter? So then, if thou conſidereſt the Contexture and Temperament of his Body, what canſt thou find in the World more feeble than Man, or more ſubject to Caſualties and Misfortunes, to whom even a Fly (one of the ſmalleſt Products of Nature) by a Bite, or by creeping into the ſecret Receſſes of his Body, may be the Cauſe of Death? But why ſhould any Man exerciſe Authority over another, unleſs it be over his Body, or what is yet inferior to that, over his Poſſeſſions, which are the Gifts of Fortune? Shalt thou ever gain an Aſcendant over a free and clear Soul? Shalt thou ever move the high-born Mind, conſiſtent with it ſelf, and knit together by the Bands of Reaſon, from the proper Centre of its Quiet? When a certain Tyrant once thought

by Torments to compel a (*w*) Free Man to diſcover ſome Perſons who had conſpired againſt his Life, the Man bit off his own Tongue, and ſpit it in his Face ſwelling and bloated with Rage: ſo by his Wiſdom diſappointing the Tyrant, and making thoſe Torments which his Cruelty had deſigned, Matter of Triumph to his Heroick Courage. To go further, what is it that any Man may do to another, which another may not do again to him? We are told, that it was the Cuſtom of (*x*) *Buſiris* to kill his Gueſts, and him-

(*w*) Philoſophy ſpeaks here of *Anaxarchus* the Philoſopher, a Follower of *Democritus*: This *Anaxarchus* having incurred the Diſpleaſure of *Nicocreon* King of *Cyprus*, was ordered by him to be put into a Mortar, and to be pounded with great brazen Peſtles: He bore it with ſo great Courage and Patience, that he ſaid to the Tyrant, Beat on, beat on the Back of *Anaxarchus*, thou canſt not hurt him. The Tyrant ſaid he would pluck out his Tongue; he hearing that, preſently bit it off, and ſpit it in the Tyrant's Face.

(*x*) *Buſiris.*] He was the Son of *Neptune* by *Lydia* the Daughter of *Epaphus*, and a moſt cruel Tyrant of the *Egyptians*: He ſacrificed his Gueſts to *Jupiter*, not ſparing the Prieſt from whom he had received the Counſel to do it: but whilſt he prepared to give the ſame Treatment to *Hercules*, he was, with *Amphidama* his Son, and his Miniſters and Officers, killed by *Hercules* at the Altar.

—— *Quis aut Euryſtea durum:*
Aut illaudati neſcit Buſiridis aras. Virg. Georg. l. 3.

himſelf at laſt was killed by *Hercules* his Gueſt. (*y*) *Regulus* after a Victory put many of the *Carthaginians* into Chains, but himſelf ſoon after was forced to yield to their Fetters. Doſt thou therefore think that the Power of that Man ought to be magnified, who cannot hinder another from committing that upon him which he lately committed upon another? Conſider too, that if there were any thing of proper or natural Good in theſe Dignities and Powers, they would never be attained by wicked Men, for diſagreeing things do not uſe to unite; and Nature forbids that contrary things ſhould join: So that ſeeing wicked Men do often execute Offices of Dignity and Truſt, it appears that they are not good in themſelves, becauſe they can reſide in ſuch Subjects. The ſame may alſo be moſt juſtly ſaid of all the Gifts of Fortune, which are moſt commonly ſhower'd in greateſt Plenty upon the

(*y*) *Regulus.*] He was Conſul, and having vanquiſhed the *Salentini*, who inhabited that Country near the *Apennine* Mountains, which is now called *Parte de la Terra d'Otranto*, he triumphed at *Rome*, and was the firſt of the *Roman* Generals who conducted a Fleet into *Africa*; and being himſelf taken by the *Carthaginians* whom he had conquered, he was put to Death by them by cutting off his Eye-lids.

the worſt of Men. It ought alſo to be conſidered, that no Man doubteth him to be valiant, in whom he hath ſeen the Virtue of Fortitude ſhine: Nor him to be ſwift of Foot, in whom he hath ſeen Swiftneſs. So Muſick maketh a Muſician; the the Science of Phyſick a Phyſician; and Rhetorick a Rhetorician. The Nature of every Thing acts properly according to its End, nor is mix'd with foreign Effects of different Beings, but of its own Accord repels what is contrariant to it, or may be deſtructive of it. Riches cannot extinguiſh the unquenchable Thirſt of Avarice; nor can Power give him Command of himſelf, who is already the Slave of his Vices, and bound in the inſoluble Chains of his Luſts. So Dignities conferr'd upon ill Men do not only not make them worthy, but rather ſhew their Unworthineſs, by laying them open, and diſcovering their Shame. But how comes this to paſs? you are pleaſed to impoſe upon things falſe Names, and differing from their Natures, which are often laid open, and appear by the Effects of thoſe very things: So that even theſe Riches, and this Power, and that Dignity, ought not of right to be called by thoſe Names. And

laſtly,

laſtly, the ſame thing may be ſaid of all the Gifts of Fortune, in which it is manifeſt, that nothing is deſirable, nor is there any thing of native Good in them, ſince they are not always the Lot of good Men, nor make them good to whom they are allotted.

METRUM VI.

Novimus quantas dederit ruinas
Urbe flammatâ, patribuſq; cæſis, &c.

We know what Ruin (z) Nero's *Rage did cauſe,*
When he (a) *burnt* Rome, *and triumph'd o'er its*
Laws,

When

(z) *Nero.*] He governed the *Roman* Empire about the Year of Chriſt 57. So long as he uſed the Advice of his Maſter *Seneca* he governed well; but he being removed, he fell into a Courſe of all Wickedneſs and Impiety, and became a great Example of Infamy, Luxury, Avarice and Cruelty. Firſt he appeared upon the Theatre not only as an Actor, but as an Harper: Next, he would wear no Habit twice; he would never travel without a thouſand Carriages, and all the Shoes of his Mules were of Silver: He fiſhed always with a Golden Net, and with purple and ſcarlet Cords: He gaping after all Mens Goods, did only deſire to appear rich. Laſtly having ordered *Rome* to be burnt, he laid it to the Charge of the Chriſtians, and put to Death the Chief of them,

When all the (b) Conſcript Fathers he did kill;
When yet his (c) Brother's Blood, which he did ſpill,
Was warm, his (d) Mother a ſad Victim fell.
Then

Peter and *Paul* the Apoſtles; as alſo *Seneca* his Maſter, *Antonia* his Aunt, and *Britannicus* his Brother, *Octavia* his Wife, *Agrippina* his Mother; and at laſt he killed himſelf. *Vid. Sueton. l. 6.*

(*a*) *Burnt* Rome.] He did not burn the whole City, only a Part of it, where the worſt Buildings were; which he did for a Jeſt, that he might by it repreſent the Siege of *Troy*. *Sueton. l. 6.*

(*b*) *The Conſcript Fathers.*] A blazing Star, ſaith *Suetonius*, which is thought to portend Deſtruction to Governments and Potentates, began now for ſeveral Nights to appear. *Nero* being troubled at this, conſulted *Babylus* an Aſtrologer; he anſwered, that Princes were wont to expiate theſe kind of Portents by ſome illuſtrious Slaughter, and to avert their Effects from themſelves, by throwing them upon the Heads of their Miniſters and the Magiſtrates: Upon which Advice he ſentenced all the Nobility and Senators to Death.

(*c*) *His Brother.*] *Britannicus* who was the Son of *Claudius* by *Meſſalina*, as he himſelf was by *Agrippina*, he poiſoned him.

(*d*) *His Mother.*] *Agrippina* was Daughter to *Germanicus*, Siſter to *Caligula*, Wife, firſt of *Domitianus*, afterwards of *Claudius*, whom ſhe poiſoned that ſhe might make *Nero* her Son (who rewarded her with Death) Poſſeſſor of the Empire. When ſhe was dead, he went to view her Body, made Obſervations of all the Parts of it, and ſome he praiſed, ſome he diſpraiſed. *Adduntur prædictis atrociora*, ſaith *Suetonius*, *nec incertis autoribus, Neronem ad viſendum interfecta matris cadaver*

Then whilſt the Body cold and breathleſs lay,
Without a Tear the Tyrant did ſurvey
Its Parts, each Fault, each Beauty did eſpy;
Theſe he did praiſe, and theſe he did decry.
This Monſter yet to all thoſe (e) *Lands gave Law,*
Which Phœbus *in his daily Voyage ſaw,*
Stretching along from the remoteſt Eaſt
To th' utmoſt Point of the Sea-beaten Weſt;
And all thoſe other Countries did controul [*Pole.*
Which tow'rds the South reach from the Northern
Could Nero's *Power remove his Paſſions Sway,*
Or force his Rage his Reaſon to obey?
Power ſhould not added be to him whoſe Will
Before did prompt and urge him to do ill.

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accurriſſe; contrectâſſe membra, alia vituperâſſe, ſitique interim obortâ bibiſſe.

(e) *All thoſe Lands.*] He governed the *Roman* Empire which ſtretcheth it ſelf to the four Quarters of the World, Eaſt, Weſt, North and South. Thus *Virg. Æn. l.* 6.

En! hujus, nate, auſpiciis illa inclyta Roma
Imperium terris, animos æquabit Olympo:
Hic vir, hic eſt, tibi quem promitti ſæpius audis
Auguſtus Cæſar, Divûm genus, aurea condet
Secula qui rurſus Latio, regnata per arva
Saturno quondam: ſuper & Garamantas, & Indos
Proferet imperium: jacet extra ſydera tellus,
Extra anni ſoliſque vias, ubi cœlifer Atlas
Axem humero torquet ſtellis ardentibus aptum.

PRO-

PROSA VII.

Boe. THOU knoweſt well that I did the leaſt of any Man covet mortal and fading Poſſeſſions; I only deſired an honourable Occaſion of being employed in Buſineſs and fit Matter to exerciſe my Virtue, leſt it ſhould ſilently grow uſeleſs and old. *Phi.* This is one thing which may tempt, I had almoſt ſaid debauch, ſome Minds naturally well inclin'd and endowed, though not yet arrived at the Perfection of Virtue, I mean the Deſire of Glory, and the Fame of having deſerved well of ones Country and the Commonwealth: But how ſmall, and how truly void of Weight even that is, do but from hence obſerve: Thou haſt learnt from Aſtrological Demonſtrations, that the whole Circuit of the Earth bears the Proportion only of a Point to the Greatneſs of the Heaven; that is, if it be compar'd to the Magnitude of the Celeſtial Globe, it may be judged to have no Space or Compaſs. And of this ſmall Region of the World, almoſt the fourth Part is inhabited by living Creatures, known to us, as *Ptolomy* hath ſeemed to prove. And if thou ſhalt abate alſo all which is overflown by the Sea, and Marſhes, and Lakes, and

and alſo all that Space of the Globe which is deſart and overſpread with Sands, or burnt up by the too near Vicinity of the Sun, thou wilt find that what is left for the Habitation of Men, is but a very ſmall Proportion. And do you who are placed in, and confined to the leaſt Point of this Point, think of nothing but of propagating your Fame, and exerting your Names, and making your ſelves renowned? What is there auguſt or magnificent in Glory, confined to ſo ſmall and narrow Bounds? Add to this, that this little Encloſure is inhabited by ſeveral Nations differing in Tongue, in Manners, and in way of Life: To whom, as well by reaſon of the Difficulties and Inconveniencies of Journeying, as by the Diverſity of Languages, and the Unfrequency of Commerce, not only the Fame of particular Men, but even the Names of great Cities, cannot arrive. In the time of *Marcus Tullius*, as himſelf in his Writings tells us, the Fame of the *Roman* Commonwealth, which was then well grown and robuſt, and redoubted by the *Parthians* and ſeveral other Nations in theſe Parts, was not yet known to thoſe who inhabited beyond the Mountain *Caucaſus*. Thou ſeeſt then how narrow and ſtrait that Glory is which thou laboureſt

ſo

ſo much to propagate and dilate. Doſt thou think that the Glories of a *Roman* Man ſhall reach thoſe Places where the Fame and Story of the illuſtrious *Roman* Commonwealth would never reach? Do not the Cuſtoms and Inſtitutions of ſeveral Countries diſagree among themſelves; ſo that that which with ſome is adjudged to be Praiſe-worthy, with others is thought to deſerve Diſgrace and Puniſhment. Hence it appears, that it is not the Intereſt of any Man who deſires Renown, to have his Name ſpread through many Countries, and divers People, but that he ſhould be content with that Glory and Fame which he can arrive at amongſt his Countrymen, and not care to have the Immortality of it extended beyond the Bounds of one Country. But how many Men, great and famous in their Generations, hath the Careleſneſs and Neglect of Writers paſſed by in Silence? Although indeed one may juſtly ask, what can ſuch Memorials profit a Man, which with their Authors muſt at length yield to the Powers of Age, and be with them buried in Oblivion? But Men imagine that they have obtained Immortality if their Names ſhall but live in future Ages. But if they would compare this to the infinite Progreſs

reſs of Eternity, what have they which ould make them pleaſed at the Diuturty of their Fame? For if the Duration one Moment be compared with that ten thouſand Years, the Spaces of both eing definite, it hath ſome, though a ery little, Portion of it. But yet this ve- Number of Years, and as many more can by Numbers be multiplied, cannot all be compared to endleſs Duration: or there may be ſome Compariſon bevixt finite Beings amongſt themſelves, ut there can be none at all betwixt Infite and Finite. Hence it is that Fame owever durable and laſting) conſidered ith infinite Eternity, will ſeem not on- to be little, but indeed nothing. But ou think you cannot do well, unleſs you ave the empty Applauſe of the People; nd foregoing the Pleaſures of a good Conience, and the Conſideration of the inate Worth of Virtue, and the Pleaſure of ctions reſulting from it, you look for a eward from the partial Breath and vain iſcourſes of the *Many*. Obſerve now ow one once ingeniouſly plaid upon the ightneſs and Folly of ſuch Arrogance. certain Perſon accoſted another with ontumelious Language, who had aſſumed o himſelf the Name of a *Philoſopher*, not

out

out of a Principle of Virtue, but for the itch of Vain-glory; and he added, that he ſhould now know if he were a true Philoſopher, by bearing patiently the Injuries offered to him: He putting on for a while a counterfeit Patience, ſaid then to the other, Doſt thou now believe me to be a Philoſopher? He anſwered ſmartly again, I had indeed believed it, if thou couldſt ſtill have held thy Tongue. What then is it that great and worthy Men (for of ſuch I ſpeak) who would by virtuous ways acquire Glory; what is it (I ſay) of Advantage which they receive by a great Name after the Body is reſolved into Duſt? For if (which our Reaſon and Religion forbids us to believe) the whole Fabrick of Man, Body and Soul, is diſſolv'd, and dies together, then is there no Glory, nor can there be when he (to whom it belongs) doth no more exiſt. But if the Soul which hath deſerved well, when it's enlarg'd from its earthly Priſon, doth take a ſwift and unimpeach'd Flight to Heaven, will it not deſpiſe the Earth and its Buſineſſes; and being wrapt in the Joys of Heaven, rejoice that it is wholly exempt from ſublunary Conſiderations and Concerns?

METRUM VII.

Quicunque ſolam mente præcipiti petit;
ummumque credit gloriam, &c.

I.

Who Glory vainly doth purſue,
And dreams it is the Sovereign Good,
Let him the ſtarry Countries view,
And then 'twill ſoon be underſtood
How ſmall Earth is, compar'd to that vaſt Frame;
And then he will deſpiſe, not ſeek a glorious Name.

II.

Why to be freed from Death ſhould Man deſire?
For though his Fame doth widely fly,
Though ſplendid Titles he acquire,
At laſt the mighty Thing muſt die;
And in the Grave is no Diſtinction made
Betwixt the Great and Low, the Scepter and the Spade.

III.

Where is the good (*f*) Fabritius *now?*
And where the noble (*g*) Brutus? *Where*

(*f*) *Fabritius.*] He was a *Roman* Conſul, and celebrated by both Orators and Poets, eſpecially for his Fidelity and Truth: Firſt becauſe he was tempted with the Offer of great Gifts by *Pyrrhus* King of the *Epirotes*, and even of the Promiſe of the fourth part of his Kingdoms, if he would leave the Intereſt and Service of his Country, which he refuſed: And alſo becauſe he ſent

Is (h) Cato *with his rugged Brow?*
'Tis little of them doth appear:
In a few Letters now their Fame doth live,
But nothing of their Perſons can the Knowledge give.

IV.

Men lie in dark Oblivion's Shade,
Nor are their Virtues ſpread by Fame;
Nor can they think t'outlive their Fate
By a poor airy dying Name:
To conquering Time that fancied Life muſt yield;
So Death will twice victoriouſly have won the Field.

PROSA

back to the ſame King *Pyrrhus Tymochares* his Phyſician, who offered for a Reward to give Poiſon to his Prince. Which generous Action was ſo admired by that King, that he ſaid, it was more eaſie to divert the Sun from its Courſe, than *Fabritius* from the Paths of Honeſty. From whence *Claud. Carm.* 26. *v.* 130.

——*Et nulli pervia culpæ*
Pectora Fabritii donis invicta vel armis.

(*g*) *Brutus.*] This was *Lucius Brutus*, ſo called for the Stupidity which he acted for fear of the *Tarquins*. He was he, who after the Expulſion of the *Tarquins* for the Rape committed upon *Lucretia*, did aſſert the Roman Liberty, together with *Collatinus*; for which Reaſon they were conſtituted the firſt Conſuls.

(*h*) *Cato.*] As *Brutus* had his Name impoſed from his feigned Stupidity, ſo *Cato* derived his from his Wiſdom, becauſe *catus* ſignifieth Wiſe; from whence *Cato*. There were two excellent Men who were famous by this Sirname; of one or both of whom Philoſophy may here ſpeak, *viz.* *Cato major* and *Cato minor*, ſprung both, at different times, from the *Portian* Stock, ſettled at *Tuſculum*, now called *Traſcat*, within a few Miles of Rome.

PROSA VIII.

BUT leſt thou ſhouldſt believe that I am an inexorable Enemy to Fortune, and wage an endleſs War againſt her, I ſhall confeſs, that there are ſome Times when that faithleſs One may deſerve well of Men; then I mean when ſhe opens and diſcovers her ſelf, and freely confeſſes her ſelf to be what ſhe really is. Thou doſt not perhaps yet underſtand what I am about to ſay. The thing is wonderful which I deſire to tell thee, and therefore I almoſt want Words to expreſs this Paradox, to wit, that adverſe Fortune doth more profit

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where there are many pleaſant Villa's, magnificent Palaces, Gardens adorned with Grotto's, Caſcades, and other Water-works belonging to the *Roman* Princes and Nobility. The firſt, who was called the *Cenſor*, flouriſhed about the Year 570. from the building of the City, and arrived at a great old Age. *Cato minor*, who was called *Pratorius*, lived in the very time of the Civil Wars betwixt *Caſar* and *Pompey*; of whom *Lucan* fingeth ſomething too profanely, Regard being had to the Heatheniſh Superſtition of thoſe times, thus;

Victrix cauſa Deis placuit, ſed victa Catoni.

Horace alſo, *l.* 2. *Carm. Ode* 1. thus;

Audire magnos jam videor duces
Non indecoro pulvere ſordidos;
Et cuncta terrarum ſubacta,
Prater atrocem animum Catonis.

fit and truly more advantage Men than proſperous: For this, under the Cloak and Shew of Happineſs, when ſhe ſmileth and careſſes, lies and deceives; the other always fairly and openly declares her Enmity, and ſhews her Inſtability by her conſtant Changes: That deceives, this inſtructs; that by a precious Shew of Good binds the Minds of thoſe ſhe favours; this by the Knowledge of her Fickleneſs frees and abſolves them: Therefore thou mayſt obſerve the one always faithleſs, airy, wavering, and ignorant of its own Condition; the other ſober, ſtay'd, and even prudent in managing and making the beſt uſe of Adverſity. Laſtly, proſperous Fortune, by her Allurements and Blandiſhments, draws Men from the right, aſide, and out of the direct way, leading to that which is the ſovereign Good; whilſt, for the moſt part, the other doth not only lead Men, but as it were draw them with a Hook to true and genuine Happineſs. Further, thinkeſt thou that it is to be eſteemed the leaſt Good which we receive from this hard, and at the firſt ſight, horrible Fortune, that ſhe doth diſcover to thee the Hearts of thy faithful Friends, ſince ſhe diſtinguiſheth between the conſtant and doubtful Countenances of thy Com-

panions

panions and Acquaintance; and when she departeth, that she taketh away her Friends and leaves thine. At what rate wouldst thou have bought the knowledge of this, when thou wert (as it seemed to thee) in thy prosperous Estate? Forbear then to deplore the Loss of thy Riches and Honours, since thou hast found the most valuable Jewel, the most precious kind of Riches, I mean the Knowledge of thy unalterable and sincere Friends.

METRUM VIII.

Quod mundus stabili fide
Concordes variat vices, &c.

That this great Fabrick of the Universe
Doth by a constant Order suffer Change;
That Elements, which by Nature disagree,
Are by a Ligue perpetual firmly bound;
That Phœbus *in his Chariot brings the Day,*
And that the Moon doth rule the sable Night,
Which Hesperus *officiously leads on;*
That the salt Waves are kept within their Bounds,
Lest they should on the Right of Earth encroach,
All th' Effect of Love, which rules the Sea,
Which doth command the many-peopled Earth,
And even to Heaven its Empire doth extend.
If he his Reins should carelessly remit
Those things which now affectionately love
Would presently declare an open War:

And would the well-mov'd Machine soon dissolve.
This, People of a different Lip doth bind
With sacred Cords: This ties the Nuptial Knot,
And with chaste Vows does what is bound confirm:
This doth to Friendship dictate binding Laws.
O happy Men, if Love, which rules in Heaven,
Had an Ascendant o'er your noble Minds.

Anicii

Anicius Manlius Severinus BOETIUS,

OF THE

onſolation of Philoſophy.

BOOK the Third.

The ARGUMENT.

iloſophy now urgeth ſtronger Arguments, to wit, that all Men do ſeek after Happineſs; but that they do very much err in the way of obtaining it, whilſt ſome believe to find it in Riches, others in Dignities, in the Favour of Kings, in the Glory of great Atchievements, in Nobility, or in the Pleaſures of the Body: She demonſtrates clearly, that it is in none of theſe, becauſe they are ſo far from being to be accounted Goods, that they are accompanied with a great many Evils; but in God, who is the Sovereign and only Good; and that by his Order the World is governed.

PROSA I.

BY this time ſhe had ended her Song, when I, deſirous to hear more, was ſo charmed by the Pleaſantneſs of it, that I ſtood long expecting that ſhe would proceed: But at laſt ſaid I, O thou chief Support and Stay of languiſhing Minds, how much haſt thou refreſhed me either with the weight of thy Sentences or the ſweetneſs of thy Numbers! ſo that now I almoſt think my ſelf an equal Match for Fortune, and able to reſiſt her Blows. Therefore I do not only not fear the Applications of thoſe Remedies, which thou didſt ſay a little before were ſharp, but earneſtly deſire to hear what they are. well perceived that, returned ſhe, when with Silence and Attention thou didſt receive my Words; and I did then expect ſuch a State of Mind in thee, or what more true, I did then create in thee ſuch an one. And indeed what yet remains to be ſaid is of ſuch a Nature, that when it is firſt taſted, it ſeems to bite, and is unpleaſant; but when it is once ſwallowed it turns ſweet, and is moſt grateful to the Stomach. But becauſe thou ſayſt thou would

wouldſt now gladly hear, with what Deſire wouldſt thou burn, if thou couldſt imagine whither I am now about to lead thee? Whither is that I pray thee? (ſaid I). To that true genuine Felicity, anſwered ſhe, which thy Mind doth apprehend as if it were in a Dream, and of which thou ſeemeſt to have ſome Foretaſte. But thy Sight is ſo clouded with falſe Forms, and light Appearances, that it cannot bear the Luſtre of that Object. Then I intreat thee without Delay, ſhew me that true Happineſs. I will moſt willingly, at thy Deſire, do it, replied ſhe: But I will endeavour to deſcribe that falſe and adulterate Cauſe which is better known to thee; and that being fully laid open, thou wilt be better able to comprehend that exact Model of true Felicity which I ſhall draw, by caſting thine Eye upon its contrary.

METRUM I.

Qui ſerere ingenuum volet agrum,
Liberat arva prius fruticibus,
Falce rubos filicemque reſecat, &c.

He who the grateful Field would ſow,
Muſt Shrubs and Fern out of it throw,
That ſo the Corn may put away and grow.

To him who with offenſive Meat
Did once his Palate vitiate,
The Labour of the buſie Bee is ſweet.
When the (a) South-wind, affecting Peace,
Doth its Storm-breathing Noiſes ceaſe,
The radiant Glories of the Stars increaſe.
When (b) Lucifer's *victorious Ray*
Hath chac'd Night's darker Shades away,
Then cloth'd in gay Apparel comes the Day.
So if thou canſt thy ſelf retrieve
From that which did thy Eyes deceive,
Thy Mind will ſoon the trueſt Good perceive.

PROSA II.

THEN fixing her Eye a little, and as it were withdrawing her ſelf into the moſt inward Cabinet of her Mind, ſhe thus began; All the Care and manifold Studies of Men do indeed proceed in different Paths, but they tend to one only End, which is Happineſs: And Happineſs is that compleat Good, of which when a Man is once poſſeſſed, he hath nothing more

(a) *The South-wind.*] It is of its Nature to bring Rain, and to drive on the wateriſh Clouds.

(b) *Lucifer.*] It is the Morning-Star, which is called *Venus*: By the Greeks it is called φωσφόρος, and by the Latins *Lucifer* when it goes before the Sun, and when it followeth him *Heſperus*. So *Virgil. Eclog.* 8. *v.* 17.

Naſcere præque diem veniens age Lucifer almum.

more to desire. This indeed is the Sovereign Good of all, and contains all others in it: To which, if any thing were wanting, it could not be the chief, because there would be something without it self, some foreign Advantage which were to be desired. It is therefore apparent, that Blessedness or Happiness is that perfect State in which all other Goods meet and centre; which, as I have said, all Men endeavour to arrive at by different Ways and Means: For in the Minds of Men there is naturally inserted a Desire of the true Good, but wandring Error leads them to the false and fictitious one; so that some, believing it to be the chief of Goods to want nothing, labour for an abundance of Riches: Others again believing Happiness to consist in being reverenced and esteemed by their Country-men, endeavour all they can after Honours. There are also those who place it in Power, and these endeavour either to rule themselves, or to be Favourites to those who actually govern. There are those also who fancy an high Renown to be the height of Happiness; and these, by all the Arts of War and Peace, hasten to propagate their Names, and to arrive at Glory. Many measure the Fruits of this Good by Joy and Chearfulness,

neſs, and they think it the happieſt thing in the World to abound in Luxury, and to be diſſolved in Pleaſures. Some there are who uſe theſe Cauſes and Ends interchangeably; as they who deſire Riches as a Means to obtain Power and Pleaſures; or as they who deſire Power, either that by it they may get Money or purchaſe a Name: About theſe and ſuch like things the Intention of all human Actions and Deſires is verſed and employed, as Nobility and popular Applauſe are ſought after by ſome, which Men think do make them famous, and Wives and Children by others are deſired for the ſake of Pleaſure. Only Friendſhip, which is a ſacred kind of Tie, is not to be reckoned amongſt the Goods of Fortune, but amongſt thoſe of Virtue: But all other things are deſired either for the Power or the Pleaſure which they afford. Now for the Goods of the Body, they are to be referred to the things mentioned before: For Strength, and the large Proportion of Parts, ſeem to give Power and Worthineſs, Beauty and Swiftneſs, to afford Glory and Fame; and Health and Indolence of Body yield Joy and Pleaſure. In all theſe things it appears that Happineſs is only wanting; for whatever any one deſireth above other things, he judg-

judgeth that to be the chief Good: But we have already defined Happineſs to be the Sovereign of Goods; wherefore every one judgeth that to be the happieſt State, which he deſires above all others. Thou haſt now therefore before thine Eyes an exact Scheme and Form of human Felicity, that is, Riches, Honours, Powers, Glory and Pleaſure, which laſt was only conſidered by (c) *Epicurus*; and conſequently he did declare that Happineſs conſiſted in that alone, becauſe he imagined that other things did withdraw Joy and Chearfulneſs from the Heart and Spirits. But I return to the Studies and Inclinations of Men, whoſe Minds are always bent upon the chief Good, and are ever ſeeking after it, though it ſeemeth to be as with a darkned Underſtanding, and like a drunken Man reeling about, and not knowing

(c) *Epicurus.*] *Epicurus* was a Philoſopher known enough: In *Phyſicks*, he taught that Bodies were compounded of *Atoms*; and in *Ethicks*, that the chief or ſovereign Good did conſiſt in Pleaſure: And argued thus; Since there are no other Goods except *Riches*, *Honours*, *Power*, *Glory and Pleaſures*; that Good amongſt theſe which excells the others ought to be eſteemed the *Sovereign Good*; but Pleaſure ſeems to excel all the others, becauſe the reſt are not ſought after, but becauſe they ſeem to bring Joyfulneſs and Pleaſure to the Mind. Voluptuous Men are from him uſually called *Epicures*.

ing which Path to take which may lead him home. Do they, let me ask thee, ſeem to wander, who endeavour to put themſelves into a Condition of wanting nothing? Certainly there is no State doth ſo much afford Happineſs as that of having Plenty and Affluence of all good Things, of being out of need of being beholden to another, but having ſufficient for one's ſelf. Or are they guilty of Folly who think that what is the beſt doth deſerve Eſteem and Reverence? Certainly no; for that thing is ſurely not vile and contemptible, which all Men with ſo much Intention labour after. Is not Power to be numbred amongſt Goods? Why not? For is that to be eſteemed feeble and without Strength, which is apparently better than all other things? Is Renown not to be regarded? But it cannot be denied, but that whatever is moſt excellent ſeemeth alſo to be moſt renowned. For to what purpoſe ſhall we ſay that Happineſs is not an anxious and melancholy thing, nor ſubject to Grief and Trouble, ſince even in the leaſt things Men ſeek for what may delight and pleaſe them? Theſe are the things which Men deſire to obtain and poſſeſs, and for this Cauſe do they labour after Riches, Dignities, Commands,

mands, Glory, and Pleaſure, that they may have Sufficiences and Abundance within themſelves, that ſo they may arrive at Eſteem, Power and Fame. It muſt therefore be a Good, of which all are in queſt by ſo divers Ways and different Studies: And from hence it may eaſily appear how great the Power and Force of Nature is, ſince notwithſtanding that all Men differ very much in their Opinions of Good, yet they All agree in the choice of the End of it.

METRUM II.

Quantas rerum flectat habenas
Natura potens, &c.

I'll take my Harp, and touch each warbling String,
And I, her Bard, will ſing
Of Nature's powerful Hand,
Which doth with Reins the Univerſe command.
My Song ſhall comprehend each Law,
By which ſhe doth all Beings bind and awe,
I'll read her mighty (d) Pandects o'er,

My

(d) *Pandects.*] I ſtile the Book of Nature ſo here, becauſe the Etymology of *Pandecta* is from πᾶν *omne*, and δέχομαι *capio*, as containing all ſorts of Learning and Things: But properly the Volumes or Body of the Civil Law called *Digeſts*, gathered and compiled from 37 Civilians, were called *Pandecta*.

My Eye into each Page ſhall look
Of the (e) Elephantine Book,
And I her choiceſt Secrets will explore.
Although the (f) Punick *Lion ſhould forget*
Himſelf, and to a ſervile Chain ſubmit;
Though the ſame Hand which gave him Meat,
Preſumes the noble Beaſt to beat;
Although he meanly then looks low,
And ſeems to dread his haughty Keeper's Brow,
Yet if the Blood his Face o'r-ſpread,
Which that imperious Blow did ſhed,
His waken'd Courage doth ariſe,
And he remembers that by Right he is
The powerful Monarch of the Lawns and Wood:
Aſham'd of his baſe Fears, he loud doth cry,
His Plaints invade the Sky,
He breaks his Chain, and meets his Liberty;
And his preſuming Keeper ſhall
A bloody Victim to his Fury fall.
When (g) Philomel, *which from the Wood*
The ſleeping Sun was wont to ſerenade,

Into

(e) *Elephantine.*] *Libri Elephantini* were the Books wherein the Orders and Decrees of the Senate of *Rome* were written: They were called ſo from the Largeneſs of them.

(f) *Punick.*] *African*, or of *Africk*, and particularly of that Part of it near *Carthage*.

(g) *Philomel.*] The Text is, *qua canit altis garrula ramis Ales*, I have rendred it by *Philomel*, becauſe ſhe partakes of the common Nature of all of her kind. The Story of *Philomela*, Daughter of *Pandion* King of *Athens*, and the Fiction upon it by the Poets, is ſo well known that I need not inſert it at length here; She was raviſhed by *Tereus* King of *Thrace* (who married her Siſter

Into her Priſon is betray'd;
Although ſhe have the choiceſt Food
Which Man can for her Taſte invent,
Yet that will not prevent;
But, if ſhe from the Priſon view the Shade
Of that delightful Grove,
Where ſhe had often mourn'd her Tragick Love,
The Meats prepar'd ſhe doth deſpiſe,
Charm'd with the Woods which entertain her [Thoughts and Eyes,
She nothing but the Woods affects,
And to their Praiſe her choiceſt Notes directs.
The Sapling forc'd by a ſtrong Hand,
His tender Top doth downward bend:
But if that Hand doth it remit,
It ſtrait towards Heaven again lifts up its Head.
The Sun in the (h) Heſperian Main
At Night his Royal Bed doth make,

But

Progne.) He cut out her Tongue that ſhe might not diſcover the Rape, but ſhe wrought the whole Story in Embroidery, and ſent it to her Siſter out of Priſon: Now at the Feaſt of *Bacchus* they were all met together; *Progne* therefore took her Siſter out of Priſon, and made her kill her Son *Itys*, and dreſs him and ſerve him up at Table to *Tereus*, who being enraged, would have killed them; but purſuing his Wife, ſhe was metamorphoſed into a *Swallow*, *Tereus* into a *Lapwing*, *Itys* into a *Pheaſant*, and *Philomel* into a *Nightingale*, who with warbling Notes is ſtill feigned to lament the Misfortunes of her Family. *Ovid. Metam. lib. 6. ver. 510.*

(*h*) *Heſperian.*] *Philoſophy* takes this Argument from the *Sun*, whom the Poets fable to hide himſelf in the Sea when he ſets, that by ſo doing, having purged and waſhed off the Filth and Duſt which he hath contract-

But by (i) a ſecret Path again
His wonted Journey towards the Eaſt doth take,
All things regard their Origine,
And gladly thither would retreat;
To nothing certain Order doth remain,
But that which makes the End to meet
With its Beginning, and a Round to be
Fix'd on the Baſis of Stability.

PROSA III.

AND you, O Men, whoſe Thoughts are ſo employed upon things below, that I may fitly call you earthly Animals, do think ever of your Beginning, though it be but with a dreaming and darkned Imagination, and you have always the true end of Happineſs in view, although you have no clear and perfect Notion of it: So that though your natural Intention leads you

ed in his Courſe in the Day-time, he might in the Morning appear more pure and ſplendid. The *Heſperian* Sea is denominated from that Star which appeareth firſt to us after the ſetting of the Sun.

(i) *Secret Path.*] Becauſe the Way by which the Sun returns from the Weſtern to the Eaſtern Part of Heaven is wholly unknown; for all Countries have thoſe other Countries placed on the part of the Globe contrary to them for *Antipodes*, the Sun not appearing to them at the ſame time.

you to the true Good, yet indirect and manifold Error draws you from it. Conſider now if Men can by thoſe Means by which they endeavour to attain Happineſs, arrive at their deſired End. For if Riches, if Honours, and other the like Acceſſions can place one in ſuch a State, that he ſhall ſeem to want no other thing to make him happy, then will I confeſs that Felicity may be derived from ſuch Acquiſitions. But if ſo it be that theſe cannot make good what they ſeem ſo fairly to promiſe, and that thoſe who poſſeſs them in the greateſt meaſure, do yet want many other Advantages and good things, will not the counterfeit and miſtaken Face of Happineſs be clearly diſcovered in them? Firſt of all therefore I ask thee, who not long ſince didſt abound in Riches, whether ſometimes in that great abundance thy Mind was not anxious and diſcompoſed upon the receiving of any notable Injury? *Boet.* Truly I never remember that in my moſt numerous Proſperity my Spirits were ſo free as not to be oppreſſed with ſome Trouble or other. *Phil.* And was not that becauſe ſomething was abſent which thou didſt deſire, or ſomething preſent which thou wouldſt have had away? *Boet.* So it was truly. *Phil.* Why then thou deſiredſt

the

the Preſence of that, and the Abſence of this? *Boet.* I confeſs it. *Phil.* Every Man wanteth that which he deſireth. *Boet.* Doubtleſs he doth. *Phil.* Can that Man then who wanteth any thing be ſaid to have all things within himſelf ſufficient for his Neceſſities? *Boet.* No. *Phil.* And didſt not thou in all thy Plenty labour under this want? *Boet.* What then? *Phil.* Then hence it follows that Riches cannot put a Man beyond all Want, nor make him Self-ſufficient, although this was it which they ſeem'd to promiſe. And this alſo I think of great Moment to be conſidered, that Money hath nothing in its own Nature which can hinder its being taken from the Poſſeſſor, though againſt his Will. *Boet.* I confeſs that. *Phil.* It ought to be confeſs'd, when we ſee every Day that the ſtronger takes it from the weaker. From whence ſpring all Debates at Law, and all Complaints in Courts of Judicature, but from this, that Men deſire to recover their Eſtates and Goods, of which they have been bereft either by Force or Fraud? *Boet.* It is plain. *Phil.* Then every Man needeth foreign Helps to maintain the Poſſeſſion of his Money. *Boet.* Who denies it? *Phil.* But he would not want ſuch Help unleſs he were the Owner of Money,

ney, which he is in a poſſibility of loſing. *Boet.* That is unqueſtionable. *Phil.* Then is the thing turned into its contrary; for Riches, which were thought to have made a Man ſelf-ſufficient, do rather make him have need of Aid from others. By what way do Riches drive away Neceſſity? Can rich Men be neither hungry nor thirſty? Are not the Bodies of the Rich ſenſible of Winter's Cold? But perhaps thou may'ſt ſay, ſuch Men have wherewith to ſatisfy this, and to quench that, and to keep out the other. By theſe Means it's true that Riches may comfort and ſupport thoſe who ſuffer theſe things, but they cannot wholly free them from ſuch Inconveniences. But if theſe Neceſſities, which are ever gaping and asking for more, cannot be ſupplied with Wealth, then there ſtill remains ſomething which ſhould be ſatisfied. I ſhall not now urge that the ſmalleſt things are ſufficient for Nature, and that nothing is enough for Avarice. But if Riches cannot remove Want, but rather create it, why ſhould Men vainly imagine that they can meet and ſupply all humane Neceſſities?

METRUM III.

Quamvis fluente dives auri gurgite
Non expleturas cogat avarus opes, &c.

The rich Man's Avarice with his Wealth would grow,
Tho' golden (k) Tagus thro' his Meads should flow;
Though Chains of Pearl grace his Neck and Arms,
Though with an hundred Yoak he tills his Farms:
Care shall his busie Life unquiet make,
And at his Death his Gold shall him forsake.

PROSA IV.

BUT it may be said that Dignities render those Men honoured and esteem'd who possess them. I shall only then ask, if they have the Power to place Virtue in the Minds of those who enjoy them, and clear them from Vice? Surely no; for it hath been found by Experience, that they are so far from expelling vitious Habits, that

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(k) *Tagus.*] A great River in *Spain*, which having run 400 Miles, falls into the Sea two Leagues below *Lisbon*; it is called by the Inhabitants of the Country *Taio*, by the Portuguese *d'Teio*, by the French *le Tage*. It is said to carry Gold-sand in the bottom of it; which, it is believed, it washeth from some Hills, where Mines of that Metal are engendred, which it passeth by in its Course.

that they rather make them more conſpicuous. Hence it is that we often ſo much diſdain their being conferr'd upon undeſerving Men. For which Reaſon, *(l) Catullus* called *(m) Nonius* the Conſul, even when

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(l) Catullus.] He was a noted Poet, who was ſo ſatyrical in his Verſes, that he did not ſpare the Emperor himſelf; he might therefore well reflect upon *Nonius*, though ſo great a Magiſtrate. *Carm.* 53

Quid eſt Catulle, quid moraris emori?
Sellâ in Curuli Struma Nonius ſedet:
Per Conſulatum pejerat Vatinius.
Quid eſt Catulle, quid moraris emori?

(m) Nonius.] Many Criticks believe that *Boetius* did not know that *Struma* was the Sir-name of *Nonius*, as *Joſeph Scaliger* and others; but certainly, as the *French* Commentator well obſerves, and as it may be obvious to others who will conſider well, he is not accuſable either of Ignorance or Miſtake; for though *Struma* was the *Cognomen* of *Nonius* his Family, it is not yet plain here that he was ſtiled ſo in Contempt by *Catullus*: for a Sir-name was often impoſed upon thoſe who firſt did bear it from ſome notable Defect either of Body or Mind; as upon him who was firſt called *Servius à Servo*, a Slave; *Spurius à Spurio*, a Baſtard; *Brutus à Bruto*, a *brutal ſtupid Perſon*. Add to this, that this ſort of Sirname is never found to be joined amongſt the antient *Romans* with the Name of any Perſon to whom Diſgrace was not deſigned by it: *Struma* was the Sirname of *Nonius*, which doubtleſs was impoſed on him or ſome of his Anceſtors, who were infected with the *Struma*, which is a Diſeaſe cauſed by a Wen or Swelling on the Neck or Arm-holes, or on both, and is taken by ſome now to be the King's-Evil. It is the likelier alſo that *Catullus* did intend a Reflection upon *Nonius*, and made his Alluſion

when he was ſitting in his Ivory Chair, the * Botch or Impoſtume of the State. Doſt thou not ſee what great Inconveniences Dignities have wrought to wicked Men? Their Deformities would leſs appear if they were more obſcure. and could be content to be without honourable Titles. And let me now ask thee, if thou thy ſelf (notwithſtanding the Dangers which hang over thee) couldſt condeſcend to be Colleague with (n) *Decoratus* in the Magiſtracy, who hath diſcovered

* *Strumam appellat.*

to the Diſeaſe, as I have rendred it, becauſe he joins *Nonius* the *Prætor* in the aforeſaid Verſes to *Vatinius* the *Conſul*, who labouring under that Diſeaſe, was often called by his Enemy *Cicero*, *Strumæ* aut *Strumoſi humoris*. Pro Seſtio, *medentur civitati, qui exſecant peſtem aliquam tanquam Strumam*: In Vatin. *Strumæ denique Ebore improbo demigrârunt*; and elſewhere, *tumidum habemus Oratorem*.

(n) *Decoratus*.] This is the Perſon to whom *Theodorick* in *Caſſiodorus* writes, *Var. l. 5. Ep.* 31. *That he ſhould compel ſome Men to pay the Money demanded of them, if he ſhould truly find that they were Debtors, becauſe he was an Aſſeſſor to the Maſter of the Offices:* which however did not hinder but that he might be called *nequiſſimus Scurra & Delator*. (*Scurra*, becauſe he followed great Men, and by Scoffing and Taunting did gain his Living:

Mimum agit ille
Urbani qualem fœcundus Scurra Catulli.

A *Delator*, i. e. an Informer, becauſe he had ſecretly accuſed other Men.) *Domitian* did order that this ſort of Men ſhould be puniſhed, ſaying, as *Suetonius* doth relate it, *Qui delatores non caſtigat, invitat.*

vered himſelf to be a ſaucy Buffoon and an officious Informer? For it is not reaſonable to reverence thoſe Men who have arrived at Honours without deſerving them: But if thou ſeeſt a Man endowed with Wiſdom, thou couldſt not but think him worthy of Reverence and Eſteem, and of the Wiſdom with which he is endowed. *Boet.* No ſurely, for Virtue hath her proper Worth, which ſhe transfers to thoſe who are her Votaries. And foraſmuch as Honours conferr'd by the People cannot make a Man worthy of them, it is clear that they do not contain the genuine Beauty of true Worth and Dignity: In this Men alſo ought to be wary; for if a Man be ſo much the more abject, by how much the more he is deſpiſed of every one; then Dignities which cannot procure Reverence or Eſteem to ill Men, whom they expoſe to the World, do neceſſarily make them more the Subjects of Contempt and Scorn. Nor do Dignities themſelves come off clear; for impious Perſons are reveng'd on them, ſince they ſully and ſtain the Brightneſs of them by their contagious Villanies. And that thou may'ſt know that Eſteem and Reverence cannot be purchaſed by theſe tranſitory and empty Dignities, conſider, that if a

 Man

Man who hath often been Conſul, and run through many other honourable Degrees of Magiſtracy, ſhould perchance arrive in a barbarous Nation, would his Honours, doſt thou think, make him be reverenced by thoſe Barbarians? Further, if it were of the Nature of Dignities to make Men venerable and reverenc'd, it would perform that Office in all Places, amongſt all Nations, and at all Times; as Fire, where-ever it is, never parts with its innate Quality of being hot. But becauſe Honours do not proceed from any Power in themſelves, but ariſe from the falſe Opinion of Men, they immediately vaniſh, when they chance to be amongſt thoſe who do not eſteem them to be Dignities. But this is amongſt foreign Nations. Let me then ask thee, if they always endure even with thoſe from whom they have their Beginnings? The (o) Pretorſhip

(o) *Pretorſhip.*] The *Roman* Pretors, as their Lawyers relate, at the Beginning were the Magiſtrates who propoſed only the Edicts, and the Matter of which the Senate was to conſult; but in proceſs of time they obtained, by the Conſent of the People, the Power of making Edicts and Laws themſelves. Afterwards much of their Buſineſs was to take care of, and to exhibit, at their own Expence, the *Circenſian* and *Scenick* Plays: From hence the *Pretorian Dignity* is here called by our Author, *Inane Nomen & gravis Sarcina.*

torſhip heretofore was a great and honourable Employ, and much ſought after, but now it is only an empty Name, and an heavy Addition to the Senator's Expence: Who ever heretofore had the (*p*) Superintendency of the Markets, and was to provide Corn for the People, and had the Care of the publick Victuals, was eſteemed great and honourable; but now what is there more vile and abject than that Employ? So that what I ſaid a little before is very clear, that the thing which hath no proper innate Beauty, muſt neceſſarily ſometimes be ſplendid and admired, and ſometimes undervalued and ſlighted, as the Opinion of the People flows or ebbs. If Dignities therefore cannot give Men Reverence and Eſteem, if they become vile by the Contagion of ill Men, if they loſe their Luſtre by the Change of Times, if they are eſteemed worthy, or otherwiſe, according to the Eſtimation of Men, what Beauty

(*p*) The *Præfectus annonæ*, or he who provided the publick Corn, was heretofore ſo great an Officer amongſt the *Romans*, that *Auguſtus* himſelf accepted of that *Prefecture*, and either held it ſo long as he lived, or but a little before his Death he did ſubſtitute *C. Turrianus*: but in the time of *Boetius* that Office was ſo embaſed, that it only had the Inſpection of the Bakers, and Sellers of Swine, as *Caſſiodorus* relates, *lib. 6. variar. form.* 18.

Beauty then is there in them which ſhould make them deſirable, or what Dignity can they confer on others?

METRUM IV.

Quamvis ſe Tyrio ſuperbus Oſtro
Comeret & niveis Lapillis, &c.

Nero, *with Purple and with Pearl adorn'd,*
Was hated, and by all Men loath'd and ſcorn'd;
The Senators with (q) Curule Chairs he grac'd,
Which Gift the Giver's Luxury yet embas'd:
Who then can think that true Felicity
Reſides in Honours, which we daily ſee
An impious Tyrant's gaudy Donatives to be?

(q) *Curule.*] This, as was ſaid before, was the Chair made of Ivory, and carved, in which the Chief Magiſtrates were carried to the Senate-houſe.

Cuilibet hic faſces dabit: eripietque Curule,
Cui volet importunus Ebur, frater, pater, adde.
Hor. l. 1. Ep. 6

Signa quoque in ſellâ nôſſem formata Curuli
Et totum Numidæ ſculptile dentis opus.
Ovid. l. 4. de Pont. Ec. 9.

Prætor adeſt vacuoque loco ceſſere Curules. Lucan. lib. 3.

Nero did confer this and other Enſigns of Dignity upon thoſe Senators whom he favoured moſt: and becauſe they were diſpoſed rather at the Will of the Emperor than upon the Conſideration of Deſert in thoſe who poſſeſſed them, they are ſtiled by our Author *indecoros Curules.*

PRO-

PROSA V.

Phil. CAN Kingdoms or the Familiarity of Princes make a Man mighty? *Boet.* How can it be otherwise, since their Felicity doth always endure? *Ph.* But mistake not, for both Antiquity and the present Times abound with Examples of Kings and Potentates who have been forced to change an happy for a calamitous Estate. And then we may justly cry out, how great and glorious a thing is Power, which is not of Ability to preserve even it self? But if Dominion and the Rule over many People be the efficient Cause of Happiness, doth not it follow, that if it be defective in any Part, it must necessarily diminish that Happiness and introduce Misery? But although human Empires extend themselves far and wide, there must of necessity be many People over which every King can have no Command; and on whatsoever Hand this Power which constitutes Happiness shall fail, there must Impotence enter, which causes Misery. Hence therefore it is natural to aver, that Princes must have a larger Portion of Misery than of its con-

trary. A (r) certain Tyrant who well understood the Danger of his Condition, did well express the Fears and Cares which attend Government by the Terror of a naked Sword hanging over a Man's Head. What then is this thing call'd Power, which cannot expel Care, nor banish Fear? Men desire to live secure, but cannot; and yet they glory in and boast of their Power.

(r) *A Tyrant.*] He means *Dionysius* King of Sicily, who hath been noted by all succeeding Ages for his tyrannical Government. His History is so well known, that I need only mention here, that one *Damocles* flattering *Dionysius*, and extolling the Happiness which he thought he did enjoy in the possession of great Power and Wealth, the Tyrant attired him one Day as a King, and ordered a Royal Table and Service to be prepared for him, that he might have a Taste of that Felicity which he so much applauded: But whilst *Damocles* was in his Royal Robes with delicious Fare before him, Orders were given to hang a naked Sword with the Point downwards just over his Head, and only fastned by a Hair; which when *Damocles* perceived, he could not eat nor take any Pleasure in his Royal Attendance. By which *Dionysius* made him perceive that the Life of a Prince (though living in great State and Plenty) is very uncomfortable, since he is continually wrested and tormented with Cares and Fear.

Districtus Ensis cui super impiâ
Cervice pendet, non Siculæ dapes
Dulcem elaborabunt saporem.
Non avium citharæque cantus
Somnum reducent. Hor. l. 3. Carm. Ode 1.

Power. Canſt thou believe him to be powerful, whom thou ſeeſt not able to do what he would? Or him mighty, who goes ſurrounded with a Guard, to terrifie thoſe of whom he himſelf is more afraid, and whoſe Power is ſeated in the Number of his Attendance? And now why ſhould I trouble my ſelf to diſcourſe of the Favourites of Princes, when I have ſhew'd even Kingdoms themſelves to be ſubject to ſo much Imbecility? eſpecially ſince theſe gaudy things are often diſgraced and ruined, as well when the Prince is fortunate as when he is unhappy. *Nero* would allow (*s*) *Seneca* his Friend and Tutor this only Favour, to chuſe the manner

(*s*) *Seneca.*] He was a Philoſopher of the Sect of the Stoicks, and born at *Corduba* in *Spain*; he was Uncle to *Lucan* the Poet, and Tutor to the Emperor *Nero*, (*anno Ch.* 60.) who afterwards ſentenced him, that he might poſſeſs his Wealth, to drink Poiſon, which working not its Effect with him, he ordered him to be put into an hot Bath, and his Veins to be opened, out of which the Blood flowing, he gently expired. *Tacitus* ſaith, that when one of the Centurions was ſent to him to denounce the Certainty of his Death, he ſaid, *Neque aliud ſupereſſe poſt matrem fratremque interfectos, quam ut educatoris, præceptoriſque necem adjiceret*; That there was nothing now left for him to do after the Murder of his Mother and Brother, but to add that of his Teacher and Maſter to them.

of his Death after he had condemned him. The Emperor (*t*) *Antoninus* expoſed (*u*) *Papinian*, who had long been great at Court, to fall by the Swords of his Souldiers. Both of them would willingly have renounced their Authority; and *Seneca* was willing to have given his whole Eſtate, and all his Riches into the Hands of *Nero*, and to have retired: but whilſt the Force of Fate puſhed them on towards their Fall, neither of them could accompliſh what they deſired to have done. What then is this Power, of which Men, even when they enjoy it, are afraid? of which, when they are deſirous, they are not ſure nor

(*t*) *Antoninus*.] He was ſirnamed *Caracalla*, and was Succeſſor to *Severus* in the *Roman* Empire, having killed his Brother *Geta*. The Impiouſneſs of which Fact he ordered *Papinian* to excuſe or wipe off to the Senate and the People: *Papinian* refuſed to do it, ſaying, that *Parricide* was ſooner committed than concealed; and that it was another kind of Parricide to accuſe an innocent Perſon murdered: which Refuſal ſo irritated *Antoninus*, that he commanded he ſhould be killed by his Souldiers.

(*u*) *Papinian*.] He was a moſt famous Lawyer, and is ſaid to have excelled all thoſe who preceded and followed his Time in the Knowledge of his Profeſſion: He ſucceeded to *Scævola*, whoſe Diſciple he was, in the Adminiſtration of the Affairs relating to the Treaſury of the Emperor *Severus*, to whom he was related by his ſecond Wife; and was ſo well eſteemed by that Emperor that when he died he left his Sons to his Care

nor ſafe? and which, when they would lay it down, they cannot be acquitted of it? Are thoſe Friends to be truſted to in time of need, whoſe Friendſhip is not founded upon Virtue, but upon thy Fortune? Believe it, they whom thy happy Eſtate have made ſo, will change when that is altered; and when thou art miſerable, they will be thy Enemies. And what Plague in the World can be greater, or hurt thee more than ſuch an Enemy who hath gain'd an Intimacy with thee?

METRUM V.

Qui ſe volet eſſe potentem,
Animos domet ille feroces, &c.

He to his Paſſions Laws muſt give,
Who would at Fame and Power arrive;
He muſt not too himſelf forget,
And to Luſt's ſervile Yoak ſubmit.
Although thy Laws and Power extend
To fruitful (w) India's *diſtant Land;*
Though frozen (x) Thule's *ſtubborn Brow*
Should to thy dreadful Scepter bow;

(w) *India.*] 'Tis ſo called from the River *Indus,* and is a vaſt Territory terminating *Aſia* towards the Eaſt, although here it is taken for the Eaſt.

(x) *Thule*] Was the laſt of the Iſlands which the *Ro*

Yet if black Care invades thy Breaſt,
If Grief and Plaints do thee moleſt,
Thou neither powerful art, nor bleſs'd.

PROSA VI.

BUT O how deceitful oft, and how deformed is the thing called Glory! Hence not without Reaſon did the Tragedian exclaim; Ὦ δόξα, δόξα, μυρίοισι δὴ βροτῶν, Οὐδὲν γνῶσι βίοτον ὤιχασας μέγαν. *O Glory, Glory, there are thouſands of Men who have deſerved nothing, whoſe Lives nevertheleſs thou haſt rendred famous!* for many have ſurreptitiouſly gotten to themſelves great Names by the falſe and miſtaken Opinions of the Vulgar, than which nothing can be more mean and baſe: For they who are praiſed and applauded undeſervingly, muſt needs, if they have any Modeſty, be aſhamed and bluſh

at

mans had diſcovered, and lay the moſt Northerly of all towards the Weſt; wherefore here it is taken for the Weſt. It is generally believed to be *Iceland*, and depends upon the King of *Denmark* as King of *Norway*. About the End of the Ninth Century it began to be frequented by the *Europeans*.

at the Recital of their own Praises. But if Esteem and Praise be purchased by Desert, what Satisfaction yet can they add to the Mind of a wise Man, who measures not his Good by popular Rumour, but by the just Rules of Truth and Conscience? And if it seem a fair and noble thing for a Man to have made himself famous, and to have propagated his Name, then by Consequence it must be adjudged the contrary, not to have done so. But since, as I have before demonstrated, there must be many People in the Earth whom the Renown of one Man could never reach, then of necessity it must follow, that he whom thou accountest glorious, must to the greatest part of the World be inglorious and obscure. Amongst these things I do not think popular Favour to be worthy to be taken notice of, which is neither the Product of Judgment, nor ever was or can be of Duration. And now who doth not see how vain, how empty, and how uncertain Titles of Nobility are? which if referred to Renown, they are wholly foreign to it: For Nobility seems to be that Fame and Praise which proceedeth from the Merits of Ancestors. Now if Praise can give Nobility, they necessarily are noble who are praised. Then

it follows thou canſt derive no Splendor from the Nobility of another, if thou haſt none of thine own. But if there be any Good and Advantage in Nobility, I think it is only this, that it ſerves to impoſe a kind of Neceſſity upon thoſe who poſſeſs it, of not degenerating from the Virtues of their Progenitors.

METRUM VI.

Omne hominum genus in terris
Simili conſurgit ab ortu, &c.

The many Nations of the teeming Earth
Do from the ſame Beginning ſpring;
To the ſame fruitful Loins they owe their Birth,
They have one Father and one King:
He to the Moon gave Horns, and gave the Ray
To Phœbus, *which adorns the welcome Day:*

His Love and Bounty gave the Earth to Men,
Theſe did with Stars adorn the Sky;
He in the Body did the Soul inſhrine,
Which noble Part he ſent from high.
All Beings therefore from this Source do flow,
Out of this Root theſe noble Branches grow.

If Men conſider then from whence they riſe,
Why ſhould they boaſt of Pedigree?
On God their Marker let them caſt their Eyes,
And no one can ignoble be
But he who meanly doth to Vice ſubmit,
And doth his noble Origine forget.

PRO-

PROSA VII.

WHY should I here discourse of the Pleasures of the Body, the Desire of which is full of Anxiety, and the satisfying of them, of Repentance? What dangerous Diseases, what intolerable Pains, being like Fruits of Iniquity, do they bring to the Bodies of those who enjoy them? and what Joys are to be found in the Motions of them, I confess I know not. But this I know, that whoever will call to mind his Luxury and Lusts, shall find much Bitterness in the Issue of them. If these things can make Men happy, I see no Cause why Beasts also may not be said to be in a possibility of obtaining Happiness, since by their Instinct they are urged to intend and pursue bodily Delights. The Satisfaction of having a Wife and Children were great, but it hath been said, though against Nature, that some in their Children have found Tormentors: How biting and uneasie the Condition of such is, it is not necessary to tell thee, who hast before this tried it, and who art now under so great a Discomposure. In this I

approve the Opinion of (y) *Euripides*, who ſaid, that he who had no Children is happy in his Misfortune.

METRUM VII.

Habet omnis hoc voluptas,
Stimulis agit fruentes, &c.

Thoſe who do Pleaſures court, muſt find
That they will leave a Pain behind:
And as the buſy Bee
Away doth fly when ſhe
Hath Honey given; ſo they
Will with no Perſon ſtay;
And like that angry Inſect ſo
They ſorely wound th' Enjoyer too.

PROSA VIII.

FROM what I have ſaid then it may without doubt appear, that all the mentioned Ways are wrong and deceitful, and cannot lead Men to that Happi-

neſs

(y) *Euripides.*] Though he was a Poet, yet he was alſo a Philoſopher, and Diſciple to *Anaxagoras*, and in his *Andromache* he hath the Expreſſion which our Author quotes above.

neſs which they promiſe: And with how many Evils and Inconveniences they are perplexed, I ſhall ſoon ſhew thee. Conſider then thus: Haſt thou a mind to amaſs Wealth? then thou muſt bereave the Poſſeſſor of it. Wouldſt thou ſhine in Dignities and Titles? thou muſt ſupplicate him who is the Fountain of them, and who only can confer them; and ſo thou who deſireſt to out-go others in Honour, ſhalt by meanly asking it become contemptible. Doſt thou affect Power? thou wilt expoſe thy ſelf to Danger, by ſubjecting thy ſelf to the Traps and Snares of thoſe who are under thee. Art thou deſirous of Glory? being diſtracted by ſharp and ſevere Diſpenſations, thou ſhalt forgo thy Security and Quiet. Wouldſt thou lead a voluptuous Life? think then that all Men will ſcorn and contemn him who is a Slave to that vile and frail thing, his Body. And now upon how weak a Foundation do they build, upon how uncertain a Poſſeſſion do they rely, who value and affect corporal Delights? Canſt thou ſurpaſs the Elephant in Bulk, or the Oxe in Strength? Canſt thou excel the Tigers in Swiftneſs? Behold the vaſt Space and Extention of the Heavens, their Firmneſs, and the Swiftneſs of their Motions,

and

and then at length ceaſe to admire vile or leſs things. Nor is the Heaven more to be admired for theſe Qualities mentioned, than for thoſe exact Orders and Methods by which it is governed. How fleeting, and of how ſhort Duration is Beauty and Exactneſs of Feature, how ſwiftly it paſſeth, fading ſooner than a vernal Flower! For as *Ariſtotle* ſaith, if a Man had the Eyes of a (z) *Lynx*, that ſo he might pierce through every Medium which ſhould oppoſe him, would not he, if he looked into the inward Receſſes of the Body of (a) *Alcibiades*, whoſe outward Form was ſo fair and charming, find it noiſom and foul? And therefore thy Nature doth not make thee appear beautiful, but

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(z) *A Lynx.*] It is a Proverb now to ſee with the Eyes of a Lynx, which did ariſe thus; *Linceus* is ſaid to have been the firſt who found out Mines of Braſs, of Silver, and of Gold: from hence it was fabled that he was ſo ſharp-ſighted, that he could with his Eyes pierce through the Earth, and ſee what was done in Hell.

Non poſſis oculo quantum contendere Linceus,
Non tamen idcirco contemnas Lippus inungi.
Horat. Epiſt. l. 1. Ep. 1.

(a) *Alcibiades.*] He was General of the *Athenians*, one of great Endowments, and very beautiful: At firſt his Life was very vitious, but afterwards, by the Inſtructions and Perſwaſions of *Socrates*, he changed his Manners and became virtuous.

but the Infirmity of the Eyes of thy Beholders. Eſteem bodily Goods as much as thou wilt, but conſider, that what thou ſo much admireſt may in three Days be ſhaken and diſſolved by the raging Fires of a Fever. From all which we may gather this, that thoſe things which cannot confer thoſe Goods which they promiſe, nor are perfect and conſummate by a general Meeting of all Goods in themſelves, can neither always conduct to Happineſs, nor by themſelves make any one happy.

METRUM VIII.

Eheu quæ miſeros tramite devios
Aducit ignorantia, &c.

Alas! what Ignorance doth blindly lead
Poor Mortals from the noble Paths of Good!
And doth with vain Imaginations feed
Their Minds of that which is not underſtood!

Upon the bearing Tree we find not Gold,
Nor will the Vine a Diamond afford;
Who would his Nets upon the Hills unfold,
Hoping with Fiſh ſo to ſupply his Board?

The early Hunter who deſigns to chaſe
The Royal Hart, or the ſwift-footed Roe,
To the wide Foreſt will himſelf addreſs,
And will not to the (b) Tyrrhene *Waters go.*

Some

(b) *Tyrrhene.*] The *Tyrrhene* Sea is that part of the *Mediterranean* Sea which waſheth the Southern Coaſt of

Some Men the Sea's profoundeſt Bottom ſound,
And do the Cloſets of the Deep deſcry,
Can tell where the moſt Orient Pearls are found,
And where that Fiſh which yields the Purple Dye.

They know the Shores which moſt frequented are
By all the tendreſt of the ſcaly Fry,
They can deſcribe the Coaſt exactly where
The fierce (c) Sea-Urchine and his young ones lie.

Yet they, becauſe the ſovereign Good lies hid,
Are idely willing ever to be blind;
And what above the Pole conceals its Head
They vainly think upon the Earth to find.

What Wiſh can to their Folly equal be?
Honours and Riches may ſuch Men purſue,
And theſe falſe Goods obtain'd, then may they ſee,
Too late, the Worth and Value of the true.

Italy, as the *Adriatick* doth the Northern.

Gens inimica mihi Tyrrhenum navigat æquor.
Virgil. Æneid. l. 1.

(c) *Sea-Urchine.* It is a Fiſh covered with a Shell, and ſaid to be of a fierce Nature; and, as *Ariſtotle* witneſſeth, was often eaten by the Antients.

Sed non omne mare eſt generoſæ fertile teſtæ,
Murice Bajano melior Lucrina Peloris:
Oſtrea Circæis, Miſeno oriuntur Echini;
Pectinibus patulis jactat ſe molle Tarentum.
Horat. Satyr. l. 2. Sat. 4.

PRO-

PROSA IX.

LET it suffice that I have hitherto described the Form of counterfeit Happiness: So that if thou considerest well, my Method will lead me to give to thee a perfect Draught of the true. *Boet.* I now see plainly that Men cannot arrive at a full Satisfaction by Riches, nor at Power by enjoying Principalities or Kingdoms, nor at Esteem and Reverence by the Accession of Dignities, nor at Nobility by Glory, nor at true Joy by carnal Pleasures. *Phi.* Thou sayest well, but knowest thou the Causes of all these? *Boe.* I perceive them by the small Light I can afford to my self, but I should be very glad to know them more fully from thee. *Phi.* The Reason is most obvious, for human Error doth separate and divide that which is simple, and by Nature indivisible, and doth transport it from that which is true and perfect to their contrary. Let me ask thee, can that, dost thou think, which needeth nothing want Power? *Bo.* No, I am not of that Opinion. *Phi.* Thou thinkest right indeed; for if there be any thing which, upon any occasion of Performance, doth shew a Weakness or want of Power, it must, as to that, necessarily need foreign Aid. *Bo.* So

it

it is. *Ph.* And therefore Sufficiency and Power are of one Nature. *Bo.* So it truly ſeems. *Ph.* And thinkeſt thou that things of this kind are to be undervalued and contemn'd, or rather to be reverenced of all? *Bo.* They are doubtleſs worthy of Reverence. *Ph.* Let us then add to Sufficiency and Power Reverence, and ſo then judge of theſe three as one. *Bo.* Let us join them then, becauſe the Truth muſt be confeſs'd. *Ph.* What doſt thou think then? Is that an obſcure and ignoble thing which is grac'd with theſe three great Attributes of Self-ſufficiency, Power and Reverence, or otherways is it noble and worthy of Fame? Conſider then, as we have granted before, that he who wants Gifts of Fortune, who is moſt powerful, and moſt worthy of Renown, if he, I ſay, want Fame, which he cannot give to himſelf, he may on that hand, in ſome meaſure, ſeem more weak and abject. *Bo.* I cannot indeed deny it, but aver as it is, that Renown attends the aforeſaid things. *Ph.* Then by conſequence Renown differs nothing from the three above-mention'd Attributes. *Bo.* I grant it. *Ph.* Muſt not then that thing which wants not the Help of another, which can by its own Strength perform every thing which is famous and reverend,

of

of neceſſity be joyful alſo, and always pleaſant? *Bo.* I cannot indeed well comprehend how any Grief or Trouble can poſſeſs the Breaſt of one in thoſe Circumſtances. *Ph.* Then we may well grant that ſuch are always in a State of Joy, if what I have ſaid be true. And then may we alſo grant Self-ſufficiency, Power, Nobility, Reverence and Pleaſure, do differ only in Name, but not in Eſſence or Subſtance. *Bo.* It is neceſſarily ſo. *Ph.* Then therefore that which is one ſimple Nature is torn violently aſunder by the Pravity of Men; and whilſt they endeavour for a part of a thing which wants Parts, they neither get that Part, nor the entire thing which they ſo much deſire. *Bo.* How can that be? *Ph.* Why thus; He who in amaſſing Riches propoſeth only to himſelf the end of avoiding Poverty, is no way ſollicitous to obtain Power; he had rather be unknown and obſcure, and chuſeth rather to withdraw from himſelf many natural Pleaſures, than run the hazard of loſing that Money which he hath gathered. But ſurely ſuch an one by this means doth not purchaſe Self-ſufficiency, when he loſeth Power, when he is prick'd with Trouble, when his ſordid Ways make him be looked upon as an Out-caſt,

when

when he is hidden in Obſcurity. If we come to the Perſon who only aims at Power, he ſquanders away Riches, he deſpiſeth Pleaſures, he ſlights Honour which is not accompanied with Power, and contemns Glory: So then thou ſeeſt how many things that Man wanteth. For often he muſt ſtand in need of Neceſſaries, he muſt be ſubject to great Anxieties, and when he cannot drive away theſe things, he ſhews clearly his want of that which he did moſt affect, I mean Power. One may alſo reaſon thus of Honours, of Glory, and of Pleaſures. For whilſt every one of theſe is the ſame with the reſt, whoever endeavours to obtain any of theſe without the other, loſeth that which he deſireth. *Bo.* What then if a Man ſhould deſire to gain all theſe things together? *Ph.* I would then ſay, that he hath a mind to arrive at the ſovereign Good; but can it be thought that it ſhall ever be found in theſe Acquiſitions, which I have ſhewed already, not to be able to perform any thing they promiſe? *Bo.* No ſurely. *Ph.* In theſe things therefore which are believed able to ſatisfie our Deſires, we muſt by no means ſeek for Happineſs. *Bo.* I confeſs it, and nothing can be ſaid more truly than this. *Ph.* Thou haſt now then the

Form.

Form and Cauſes of that adulterate ſophiſticate Felicity: Now turn again the Eyes of thy Conſideration upon the contrary Proſpect, and thou ſhalt ſoon comprehend that true and genuine Happineſs which I ſo long have promiſed thee. *Bo.* That a blind Man may ſee, and who runs may read it, for thou ſhewedſt it to me before, when thou didſt endeavour to open to me the Cauſes of its Counterfeit: For if I be not miſtaken, that is the true conſummate Felicity which makes a Man ſelf-ſufficient, powerful, reverenced, noble and pleaſant. And that thou mayſt know that thy Sayings have ſunk deep into my Underſtanding, I ſay, I know that that which one of theſe (for they are all one) can truly perform is, without doubt, the chief Good and true Happineſs. *Ph.* O my Pupil, thou art moſt happy in this Opinion, provided thou wilt add this to it, which I ſhall offer to thee. *Bo.* What is that? *Ph.* Thinkeſt thou that any thing on this ſide Heaven can confer that Good of which thou ſpeakeſt? *Bo.* I think not indeed; and thou haſt already ſhewed me, that nothing can be deſired beyond ſuch a State of Perfection. *Ph.* Theſe things then above-mentioned either confer the Likeneſs of the true Good, or elſe they

ſeem

ſeem to give me ſome imperfect Good; but the true and perfect one this can by no means afford. *Bo.* I agree with you. *Ph.* Seeing then thou knoweſt already which is the true Happineſs, and which the falſe one, it remains thou ſhouldſt be informed from what Fountain to derive that true one. *Bo.* That I indeed expect with much Impatience. *Ph.* But as *Plato* ſays in his *(d) Timæus*, that even in the leaſt things the Divine Aſſiſtance ought to be implored, what doſt thou think is fit to be done, that we may deſerve to find the true Source and Seat of the ſovereign Good? *Bo.* I think we ought to invoke the Father and Governour of all things, for without ſuch an Invocation no Work is well begun. *Ph.* Thou ſayeſt right.

(*d*) *Timæus.*] *Timæus* amongſt his Verſes mentions this Precept of *Pythagoras*: —— ἀλλ' ἔρχευ ἐπ' ἔργον,
Θεοῖσιν ἐπευξάμενος τελέσαι.
——*Finem dein ante precatus*
Numina, opus facito. Pythag. in aur. Carm.
From whence *Plato* ſaith in his Book which he nameth *Timæus*, Ἀλλ' ὦ Σώκρατες, τοῦτό γε δὴ πάντες ὅσοι καὶ κατὰ βραχὺ σωφροσύνης μετέχουσιν, ἐπὶ πάσῃ ὁρμῇ καὶ σμικροῦ καὶ μεγάλου πραγμάτος Θεὸν ἀεὶ πι καλοῦσιν· That every one who hath but the leaſt ſhare of a good Mind and Inclination when he beginneth any thing, be it great or ſmall, is always wont to call upon God.

ght. And then ſhe warbled out this Di-
ine Oriſon.

METRUM IX.

qui perpetua mundum ratione guber-
nas, &c.

thou who with perpetual Reaſon rul'ſt
he World, great Maker of the Heaven and Earth!
ho doſt (e) from Ages make ſwift Time proceed,
nd fix'd thy ſelf, mak'ſt all things elſe to move!
hom (f) exteriour Cauſes did not force to frame
This

(e) *From Ages.*] Philoſophy makes a Difference be-
ixt Eternity, Age, and Time, which are ſeveral kinds
Duration. Eternity belongs to that Being which
as without a Beginning, and will be without an End,
God. An Age or *Ævum* is of that thing which is
deed without an End, but not without a Begin-
ng, *viz.* of a created thing, ſuch as is the Mind and
dy, of which there is no other than an exteriour
uſe; for thoſe being created by God, ſhall endure for
er. Time is of that thing which is neither without
ginning nor without End, as of a Corporeal Form,
ch as is the Form of a Beaſt, the Form of a Plant,
d the Form of inanimate Bodies.

(f) *Exteriour.*] Philoſophy uſually aſſigneth four Cau-
s, *viz.* the Final, the Efficient, the Material, and the
rmal; the two former are called Exteriour, the two
ter Interiour Cauſes. The Bodies which they call
yſical or Natural, ſuch as are the Heaven and the
rth, have both interiour and exteriour Cauſes; and
eated Minds have not interiour but only exteriour ones.
t God hath neither interiour nor exteriour Cauſes;
erefore he could not be compelled to create this
orld either by a final or an efficient Cauſe.

This Work of (g) *floating Matter, but the Form*
Of ſovereign Good, (h) *above black Envy plac'd*
Within thy Breaſt: Thou every thing doſt draw
From the ſupreme Example; faireſt thy ſelf,
Bearing the World's Figure in thy Mind,
Thou formedſt this after that Prototype,
And didſt command it ſhould have perfect Parts,
Thou by harmonious Meaſures faſt doth bind
The Elements, that cold things may with hot,
And moiſt with dry agree, leſt ſubtil Fire
Should fly too high, or Weight ſhould preſs the Earth
And Water lower than they now are plac'd.
Thou doſt the (i) *Middle Soul firmly connect*
Of

(g) *Floating Matter.*] The World is rightly called Matter, becauſe it is a thing extended every way, as Matter is. It is well alſo called *fluitans* or floating, ſince the Heaven, the Earth, and all other Bodies of which the World conſiſts, are perpetually moved, if not in all, yet in moſt of their Parts.

(h) *Above black Envy.*] God is rightly ſaid here, *Livore carere*, becauſe being not forced to create the World by an external Cauſe, but by the Form of the chief Good which was fixed in his Mind, that is, by his Will and his infinite Wiſdom. *Livor* in our Author means no other than Envy, and God is rightly ſaid to want Envy, having no Being which he can envy, himſelf being the chief Good by whom and for whom the World was made; and there can be nothing better than the chief Good.

(i) *The Middle Soul.*] Here our Philoſopher meaneth the Spirit or Soul of the Univerſe, which was born with the Law of Nature, after the Production of the Elements of the World. It is rightly alſo by our Author called, 1. *Anima.* 2. *Triplicis naturæ media.* 3. *Cuncta movere.* 4. *A Deo connecti.* 5. *Per conſona membra re-*

Of th' threefold Nature, which each thing doth move,
Then by agreeing Numbers it reſolv'ſt;
When that is done, and cut into two Orbs,
It moves about returning to it ſelf,

And

Solvi. 6. Secta circuire. Firſt this Univerſal Spirit or Soul is acknowledged not only by the ſacred Authors, but alſo by the profane, as *Plato*, *Ariſtotle*, and many others.

Principio cœlum & terras campoſque liquentes,
Lucentemque globum Lunæ, Titaniaque aſtra
Spiritus intus alit: totamque infuſa per artus
Mens agitat molem; & magno ſe corpore miſcet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monſtra ſub æquore pontus.
Igneus eſt ollis vigor & cœleſtis origo
Seminibus: quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt, cupiuntque, dolent, gaudentq; : nec auras
Reſpiciunt, clauſæ tenebris & carcere cæco.

Virgil. Æneid. l. 6. v. 724. Secondly, this Soul is ſaid to be of a threefold Nature; not that it conſiſts of three Elements, as ſome think, but becauſe it is one, and the middle one alſo, of three things, which by our natural Light we can know and diſtinguiſh; to wit, it is placed betwixt the Mind, which we cannot perceive by our Senſes, and the Body which we may. Thirdly, it is ſaid, *cuncta movere*, not becauſe all Bodies are moved by this Spirit or Soul; for many are ſolid, whoſe Parts do therefore reſt and are quiet; but becauſe no Bodies may be moved unleſs this do move. Fourthly, it is ſaid, *a Deo connecti*, becauſe as no Body doth move but by Touch or Contract, ſo this Soul or Spirit of the World cannot move unleſs it be connected with the Body to be moved; but it was connected by God, by whom, when it was firſt made, it was moved by thoſe Laws of Nature which God himſelf did conſtitute.

And then incompaſſing the Mind profound,
Doth by that fair Idea turn the Heaven.
Thou by ſuch Cauſes doſt produce all Souls
And (k) *leſſer Lives, thou mak'ſt them to be fit*
To

Fifthly, it is ſaid, *per conſona membri reſolvi*, becauſe this *anima mundi* is a moſt liquid Body, whoſe Parts, as they are moved and reſolved into divers Places, ſo they enter the different Members of the informed Body. But theſe Members are agreeing as amongſt themſelves, ſo with this Soul or Spirit, by which they are to be moved; ſo that the leſſer Members have Motion firſt from the Soul, then the greater from the leſſer Members, and alſo from the Soul. Laſtly, it is ſaid, *ſecta circuire*, becauſe joining its End to the Beginning of its Motion, it may ſeem to form that Motion into a Round: And it is cut or divided, becauſe it being liquid, as Water or Air, it is a Maſs or *Congeries* of ſeveral little Bodies, which, as they are moved, are ſeparated one from the other. This Soul is ſaid to circulate through the Body in which it doth reſide, becauſe every Body, unleſs it be reſiſted, continueth its Motion: So the Sap of a Tree doth rather chuſe to aſcend to the Top of it, than to preſs it ſelf through the Bark: And it is eaſier for this Spirit or Soul to circulate in its Body, than to go out of it, ſeveral Bodies being ready every where to reſiſt it.

(k) *All Souls and leſſer Lives.*] Our Philoſopher meaneth by this human Souls, and thoſe alſo of vegetative and ſenſitive Creatures; and he giveth to them the Epithet of *Minores*, becauſe they are included in leſſer Vehicles or Machines; putting this Difference however between Man and other Creatures, that there is in him, beſides this corporeal Spirit which is ſubſervient to principal Form, a Mind which hath the Faculty of thinking: From whence it is that this corporeal Spirit loſeth in a Man its Name and Dignity, and therefore it may be

To their light Vehicles, and them doſt ſow
In Heaven and Earth: They then again to thee
By a kind Law, and Ordinance benign,
Like a recoiling Flame gladly revert.
O Father, let our Minds aſcend on high,
And view thy Throne auguſt! let them behold
The Fountain of all Good; and when we have
Found the true Light, may our Minds Eyes on thee,
The nobleſt Object, be for ever fix'd!
Diſpel the Miſts, remove the mighty Bulk
Of Earth-bred-weight, and in thy Splendor ſhine,
For thou art ever clear! thou to the Good
Art Peace and Reſt; whoever ſeeth thee,
Sees End, Beginning, Bearer, Leader, Path, in one!

PROSA X.

NOW that thou haſt had the Character of the true, and alſo of the falſe Felicity truly repreſented to thee, I think it time to ſhew thee in what the Perfection of Happineſs is placed. And whilſt we are in queſt of this, I think our

ſaid that in a Man there is only one Soul, and that endowed with Reaſon.

Eſſe apibus partem divinæ mentis, & hauſtus
Ætherios dixêre: Deum namque ire per omnes
Terraſque, tractuſque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemq; ſibi tenues naſcentem arceſſere vitas.

Virg. l. 4. Georg. v. 220.

beſt Method will be to examine, whether there can in Nature be ſuch a Good as that which thou haſt before defin'd, leſt the Vanity of Imagination, and Heat of Thought, ſhould deceive us, and carry us beyond the Truth of the Matter ſubjected to our Inquiry. But that ſuch a thing doth exiſt, and that it is as it were the Fountain of all Good, cannot be denied; for every thing which is ſaid to be imperfect is proved to be ſo by the Diminution of that which is perfect. Hence it is that if any thing in any kind be ſaid to be imperfect, it is preſently underſtood that in it there is alſo ſomething perfect. For if Perfection be taken away, no Man can tell in what that which is ſaid to be imperfect can exiſt. For Nature doth not derive her Origine from things diminiſhed and inconſummate, but proceeding from an intire and abſolute Subſtance, ſhe extends her ſelf in the remoteſt and moſt fruitleſs Beings. So that if, as before I have demonſtrated, there be a certain imperfect Felicity, a fading Good, there muſt alſo be, without doubt, a ſolid and perfect one. It is moſt logically and truly concluded (ſaid I). But where this doth reſide (continued ſhe) thus conſider; That God the Governor of all things is good,

is

is proved by the univerſal Opinion of all Men. For ſince nothing can be found out which is better than God, who will deny Him to be good, than whom nothing can be better? Reaſon then doth ſo clearly demonſtrate that God is good, that at the ſame time it evinceth the ſovereign Good to be in him. For if it were not ſo, he could not be the Ruler of all things; for there would be ſome Being excelling him, which would poſſeſs the perfect Good, and in this World ſeem to excel him, and be antienter than he. We have already ſhewn that all perfect things excel thoſe which are leſs perfect. Wherefore that we may not infinitely produce our Reaſons, it muſt be confeſs'd that the great God is full of the greateſt and moſt perfect Goodneſs. But we have already ſhewn that perfect Goodneſs is true Happineſs. Therefore it neceſſarily follows that true and conſummate Happineſs reſides only in the great and moſt perfect God. This (returned I) I apprehend aright, nor can I by any means ſay againſt it. Then I pray thee (ſaith ſhe) ſee how well and irrefragably thou canſt prove what I have ſaid, to wit, that God is wholly repleniſhed with the ſovereign Good. How ſhall I do that? (replied I). Doſt thou preſume (ſaid ſhe) that the

Father of all things hath received this ſovereign Good, with which he is proved to abound, from any thing without himſelf, or that he hath it ſo naturally that thou ſhouldſt imagine that He poſſeſſing it, and Happineſs poſſeſſed, are of different Subſtances? If thou doſt think that he received it from any foreign Hand, thou muſt imagine the Giver to be more excellent than the Receiver. But that God is the moſt excellent of all Beings, moſt worthily we confeſs, if we own then that the ſovereign Good is in him by Nature; and yet we may conceive that it is not the ſame that he is, ſince we ſpeak of God, who is the Prince of Nature, let him who can find out who it was that joined theſe ſo differing things. Laſtly, whatever doth eſſentially differ from any thing, it cannot be ſaid to be that from which it is underſtood to differ. Therefore that which is in its Nature differing from the chief Good, cannot be ſaid to be the Good it ſelf: Which to think of God would be moſt impious and profane, ſince nothing can excel him in Goodneſs and Worth. Nothing that ever was can in its Nature be better than that from which it draweth its Beginnings. Wherefore that which is the Principle of all things muſt, as to its Sub-

Subſtance, with the trueſt Reaſon be concluded to be the chief of Goods. *Boet.* Moſt right. *Phil.* But Happineſs was before granted to be the chief of Goods. *Bo.* So it was. *Ph.* Therefore it muſt neceſſarily be confeſs'd that God is the very Happineſs. *Bo.* I cannot oppoſe the Reaſons you have given, and I confeſs you have drawn a very right Concluſion from your Premiſes. *Ph.* Look then a little further, and ſee if this Truth can be proved more firmly thus, to wit, that there cannot be two ſovereign Goods which differ in themſelves: For it is clear, that of the Goods which differ, one cannot be what the other is; wherefore neither can be perfect when one wants the other. But it is evident, that that which is not perfect cannot be ſovereign: therefore thoſe which are the chief Goods can by no means be diverſe in their Natures. But I have rightly concluded that Good and Happineſs are the chief Good: Wherefore the higheſt Divinity muſt certainly be the higheſt Happineſs. *Bo.* Nothing can be truer than this; nothing by the Courſe of Reaſoning more firm; nor can any Concluſion be made more becoming of the Divine Majeſty. *Ph.* Upon the whole Matter then, as Geometricians, after they have demon-

ſtrated their Propoſitions, are wont to infer and draw their πορίσματα or Conſequences, in the ſame manner ſhall I deduce to thee ſomething like a Corollary, thus: Becauſe by the attaining of Beatitude Men are happy, and Beatitude is Divinity it ſelf, by the attaining of Divinity it is manifeſt that Men are made happy. But as from Mens being endowed with the Virtue of Juſtice, they are denominated Juſt; and from that of Prudence they are pronounced Wiſe, ſo ſhould they who are poſſeſſed of Divinity by parity of reaſon be eſteemed Gods. Every happy Man then is a God; but by Nature there is only One, yet by ſuffering others to participate of the Divine Eſſence nothing hinders but there may be Many. *Bo.* This truly is a very fair and moſt precious, call it Deduction or Corollary, which you pleaſe. *Ph.* But there can be nothing nobler than that which Reaſon commands us to ſubjoin to this, *Bo.* What is that? *Phi.* It is this, Since Happineſs ſeems to comprehend in it many things, to conſider whether they all, by the Variety of Parts conjoined, do conſtitute the Body of Happineſs; or whether there may be any one amongſt them which may compleat the Subſtance of it, and to which all the reſt may be referr'd.

Bo.

Bo. I could wish that thou wouldst open these things to me by recounting them. *Ph.* Do not we account Happiness a Good? *Bo.* Yes certainly, and the chiefest. *Ph.* Add then that Good to all the aforesaid things, for that Happiness which is Self-sufficiency is also the Height of Power, of Reverence, of Nobility, of Pleasure. What say st thou then, are all these things a Self-sufficiency, Power, and the rest, Members and constituting Parts of Happiness; or are they, as all other things are, to be referr'd to the Sovereign Good, as their Source and Principle? *Bo.* I well understand what thou dost aim to search for, but I desire to hear what thou dost propose. *Ph.* Observe then the thing thus sifted and distinguished upon. If all these things were Members of Happiness, they would differ among themselves; for it is of the Nature of differing Parts to compose one Body: But it is already demonstrated that all things are the same, therefore they are not Parts; for if so, even out of one of them Happiness might be composed, which is absurd. *Bo.* This I doubt not; but I desire to hear that which remains. *Ph.* It is clear that all other things are brought to be tried by Good as the Rule and Square: For Self-sufficiency is therefore desired, be-

cauſe it is thought to be Good: So alſo it may be ſaid of Power, Eſteem, Nobility, Pleaſure. Good then is the Cauſe why all things are deſired; for that which neither in Reality nor Shew doth retain any thing of Good, is by no means to be deſired: On the contrary, whatever by Nature is not good, if yet it ſeems to be ſo, is deſired as if it really were ſo. Hence it is that Goodneſs, juſtly looked upon, is the Cauſe, the Sum, the Hinge from which all our Deſires ariſe, in which they centre, and upon which they turn. That which is the Cauſe of our deſiring any thing, ſeems it ſelf moſt to be deſired. For if any Man deſires to ride abroad becauſe of his Health, he doth not ſo much deſire the Motion of Riding as the Effect of his Health. Since therefore all things are ſought after for the ſake of Good, they cannot be more deſirable than Good it ſelf. But we have before ſhewed that it is Happineſs for which all theſe aboveſaid things are deſired, where it is clear that only Happineſs is ſought for. He then who conſiders this cannot deny that Good and Happineſs are of one and the ſame Subſtance. *Bo.* I ſee no Cauſe why any Man ſhould diſſent from your Opinion. *Ph.* And we have ſhewed that God and Happineſs are inſe-

inſeparably joined in Eſſence. *Bo.* You have ſo done. *Ph.* We may then ſecurely conclude that the Nature and Subſtance of God reſides in Good, and can be ſought for no where elſe.

METRUM X.

Huc omnes pariter venite capti,
Quos fallax ligat improbis catenis
Terrenas habitans libido mentes, &c.

Come hither all! O come to me,
Whom in her impious Chains
Imperious Luſt detains,
Which in an earthly Mind affects to be.
Here Eaſe from Labours you ſhall find;
This is the Port of Reſt,
Which Storms cannot moleſt;
Here's Refuge for the ſickeſt Mind.
Whatever Tagus *golden Sand,*
Or (*l*) Hermus *in his yellow way,*
Can to the World convey,
Or India *with its warmer Hand,*

(*l*) *Hermus.*] It is a River of the Leſſer *Aſia*, called now *le Sarabat*: It hath its Source in *Phrygia* the greater, and taking its Courſe Weſtward, and being increaſed by ſeveral Rivers, amongſt the reſt *Pactolus*, it enters into the *Ægean* Sea by the Bay of *Smyrna*, and is ſaid to have Golden Sands.

Nec pulcher Ganges, atque auro turbidus Hermus.
Virgil. Georg. l. 1. v. 151.

Which Diamonds yields, and Pearls both,
Can never clear the Mind,
But rather doth it blind;
And in thick Darkneſs doth it clothe.
That which doth raiſe our Thoughts ſo high,
The mighty ſhining Bait,
Which ſo doth captivate,
Doth in Earth's loweſt Caverns lie.
But the gay Light which Heaven doth rule,
From which its Force it hath,
Doth in no obſcure Path,
But by clear Light conduct the Soul.
He then who ſees that Source of Light,
And will it comprehend,
Compar'd to it, he'll find
That the Sun's Rays are wrap'd in Night.

PROSA XI.

Boet. I Aſſent, and am overcome by the Strength of thy Reaſons. *Phil.* At how great a rate wouldſt thou value this Good, if thou didſt rightly know it? *Bo.* At an infinite rate; if at the ſame time I might attain to the Knowledge of God, who is the true Good. *Ph.* That thou ſhalt do ſo, I ſhall make clear to thee by undeniable Reaſons, if thou wilt but grant me thoſe things which a little before I have laid down as Concluſions. *Bo.* I grant them all. *Ph.* Have not I made it clear that

that thoſe things which are deſired by moſt are not therefore true and perfect Goods, becauſe they differ amongſt themſelves; and that when one is abſent, the other cannot confer abſolute Happineſs? And then that they are the perfect Good when they are moulded up into one Form, that is to ſay, when Self-ſufficiency, Power, Veneration, Renown and Pleaſure collectively meet. For if they be not one and the ſame thing, they have nothing to recommend them, or to make them to be numbred amongſt deſirable things? *Bo.* I grant thou haſt demonſtrated theſe things, nor can they by any means be doubted of. *Ph.* Theſe things then when they are diſtinct not being Goods, and when they meet immediately being made Goods, do not they owe their Beings of Good to Unity? *Bo.* So it ſeems to me. *Ph.* But wilt thou yield that every thing which is good, is ſo by the Participation of the ſovereign Good, or not? *Bo.* It is certainly ſo. *Ph.* Thou muſt then by the ſame Reaſon acknowledge Unity and Good to be the ſame thing: For the Subſtance of thoſe things muſt be the ſame, whoſe Effects do not naturally differ. *Bo.* I cannot deny it. *Ph.* Knoweſt thou then that every Being doth ſo long endure and ſubſiſt

ſiſt as it is entire and knit together by Unity, but that as ſoon as it looſes that Bond it is diſſolv'd, and Privation follows? *Bo.* How doſt thou make out that? *Ph.* Thus; As in Animals or ſenſitive Creatures it is plain, the Soul and Body being united and continuing together, the Being then is called Animal, a living Creature: But ſo ſoon as this Unity is diſſolved by the Separation of theſe, it immediately periſheth, ceaſing to be what it was before. The Body alſo it ſelf, which whilſt it remains in one Form by the Conjunction of its Members, retains the Form and Reſemblance of a Man; but if by diſſevering and ſegregating the Parts that Oneneſs is diſtracted, it is no more what before it was. In the ſame manner, if we run through all other Beings, it will ſurely appear, that every thing, as long as it preſerveth Unity doth ſubſiſt; and if that dies, the other muſt alſo die with it. *Bo.* Though I conſider never ſo long, yet I can ſee no other thing. *Ph.* Is there then any thing, which inaſmuch as it lives naturally, doth forgo its Deſire of Subſiſting, and affect Corruption and Annihilation? *Bo.* If I conſider thoſe living Creatures which have any Power of willing or refuſing, I do not in Nature find any thing, which without

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ſome foreign Impulſe, or the Concurrence of outward Accidents, doth caſt away its Intention and Deſire of ſubſiſting, and willingly haſten to Deſtruction; for every Animal is endowed with that great Principle of Self-preſervation, and purſues it, and doth eſchew Miſchief and Death. But if I, caſting an Eye upon the Vegetative World, conſider Herbs and Trees, and other inanimate things, I confeſs I am under a doubt, and know not well what to think of them. *Ph.* But even of theſe there is no Cauſe that thou ſhouldſt doubt; for behold Herbs and Trees firſt chuſe a convenient Place to grow in, where their Nature, as much as it can, hinders them from withering and periſhing ſoon; for ſome ſpring in the Fields, others upon Mountains, others riſe in Lakes and Marſhes, others put forth amongſt the Stones; ſome chuſe the moſt barren Sands for the Place of their Birth; and all theſe, if any Hand ſhould endeavour to tranſplant them to any other Place, would forthwith wither. But Nature gives to every thing that which is agreeable to, and convenient for them, and endeavours that they ſhould not periſh before their time. Doſt thou not know that all Herbs and Trees, as if their Mouths were faſtned downward in the Earth,

Earth, do draw up their Nourishment by the Root, and diffuse their Strength and Bark as through their Marrow? And also that the softest and most tender Matter, as the Pith or Marrow is, is always laid up in the most inward Cabinet, and covered by a strong Coat of Wood; and the uppermost Garment of Bark is opposed to the Storms and Weather, as being fitted best to endure them? And canst thou not here behold and admire the Diligence and Care of Nature, which propagates all things by a Multiplicity of Seeds, which all Men know are as a Foundation for a Building not to remain for a time, but as if it were for ever? And even those things which are thought to be inanimate, do not they by the same Reason desire that which properly belongs to them, and to preserve their Beings? For why should Levity carry the Flames upward, and Gravity make the Earth tend downwards towards its Centre, but that these Places and Motions agree with their several Bodies? Furthermore, whatsoever is agreeable to the Nature of any thing, that preserves that thing, as that which hath an Abhorrency from it corrupts and destroys it. Now that which is hard, as a Stone, doth most tenaciously adhere together in all its Parts, and resists

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an eaſie Diſſolution; but what things are liquid or flowing, as Air and Water, yield eaſily to thoſe who would ſeparate them, but ſoon again return and ſlide back to thoſe things from which they were divided: But Fire doth utterly refuſe any ſuch Diviſion. And now I do not treat of the voluntary Motions of a knowing and diſcerning Soul, but of natural Intention and Inſtinct. Thus we ſwallow our Meat without thinking of it, and draw our Breath in our Sleep without perceiving it: For the Love of Life is not derived to living Creatures from the Inclinations and Bent of their Souls, but only from the Principles of Nature; for the Will, often puſhed on by urgent Cauſes, affects and imbraces that Death which Nature fears and abhors: And on the contrary, we ſee that the Works of Generation, by which alone the Race of Men is propagated, and which Nature always affects, often reſtrained by the Will. Therefore this Love which every thing beareth to it ſelf, doth not proceed from the Motions of the Soul, but from the Intentions of Nature: For Providence hath given to all Things created by it, this greateſt Cauſe and Principle of Duration, to wit, a Deſire of exiſting as long as it can. Therefore doubt not but every

every Being hath a natural Appetite towards Living, and an Abhorrence of Diſſolution. *Bo.* I now confeſs that plainly and without doubting, I ſee thoſe things which before ſeemed uncertain to me. *Ph.* I go on then; Whatever doth deſire to ſubſiſt and endure, doth alſo deſire Unity; for if this be taken away, its Eſſence is diſſolved. *Bo.* That is moſt true. *Ph.* Then all things deſire one thing. *Bo.* I aſſent. *Ph.* But I have before demonſtrated that that one thing muſt be that which is good. *Bo.* You have ſo. *Ph.* All things therefore deſire Good; which Good you may deſcribe to be that which is deſired of all. *Bo.* Nothing is truer: For either all things muſt be reduced to nothing, and ſo being deſtitute of an Head, float and rove about without Governance and Order; or if there be any thing to which all things do tend, that muſt be the chief of all Goods. *Ph.* I rejoice but too much, O my Pupil; for thou haſt fixed in thy Mind the very middle and manifeſt Note of Truth: But this thing hath been diſcovered to thee, becauſe a little before thou ſaidſt thou wert ignorant of it. *Bo.* What is that? *Ph.* Thou didſt not know what was the End of all things: And this is it which every one deſires. And becauſe we have from our former Argu-

ments

nents gathered, that Good is that which s the Subject of all Mens Deſires, we muſt neceſſarily confeſs that Good is the End of all things.

METRUM XI.

Quiſquis profunda mente veſtigat verum,
Cupitque nullis ille deviis falli, &c.

Who into Truth doth deep Reſearches make,
And would not in his Queſt his Way miſtake,
Let him into himſelf revolve his Eye,
Collect his Thoughts, each Property eſpy
Of Beings; let him too inſtruct his Mind, [*find:*
That what ſhe ſeeks without ſhe in her ſelf may
Then that which cloudy Error did o'erſpread,
Will, like the Sun, exalt its radiant Head.
For when Oblivion did the Mind invade,
It did not wholly Light exterminate.
The generous Seeds of Truth lie cloſe beneath,
And riſe when Learning's gentle Zephyrs *breath:*
Elſe how could Truth in thy Diſcourſe appear,
Unleſs its hidden Principles lay there?
So if what (m) Plato's *Muſe did ſing is true,*
To learn is but Remembrance to renew.

(m) *Plato* in his *Phædo* toucheth upon ἀνάμνησις or Reminiſcence. It is ſaid there that *Socrates* had frequently this Saying in his Mouth, ὅ ἡμῖν ἡ μάθησις ἐκ ἄλλό τι ἢ ἂν ἀμνησις τυγχάνει ὖσα; that is, that to learn is no other thing than to remember what had been forgotten before.

PRO-

PROSA XII.

Boet. I Now very much aſſent to *Plato*, ſince this ſecond time thou haſt brought theſe things to my Remembrance. At firſt when my Memory was drowned by the contagious Conjunction of my Body with my Soul, and then when I afterwards loſt it in thoſe Preſſures of Sorrow under which I laboured. *Ph.* If thou wilt a little recollect what thou haſt granted above, thou wilt not be far from remembring that thing of which a little before thou didſt confeſs thy Ignorance. *Bo.* What thing was that? *Ph.* It was, by what Power the Univerſe is governed. *Bo.* I confeſs I did in that own my want of Knowledge; but although I have a Proſpect of what thou wilt infer, yet I deſire to hear it made more plain from thy Mouth. *Ph.* A little time before thou didſt think that there was no Reaſon to doubt but that this World was governed by God. *Bo.* Nor do I think otherwiſe now, nor ſhall I ever think that it ought to be doubted; and I will briefly recount to you the Reaſons which lead me to this Opinion. The differing and contrariant Parts of which this World is compos'd, had never

ver been brought together into one beautiful Form, without the Aſſiſtance of a powerful Hand to join them: And even after ſuch a Conjunction the diſagreeing Qualities of their Natures had diſſociated the Parts, and ruined the Fabrick, if the ſame conjoining Hand had not kept them together: For the Order and Methods of Nature could not ſo certainly proceed, nor produce ſo regular Motions, diſpoſed and limited according to Times, Places, Actings, Spaces, and Qualities, unleſs there were one remaining, fix'd and immovable Being to meſnage ſo great Varieties of Change. I give this excellent Being, whatever it is, by which all things created endure, and are actuated and informed, the known Denomination of God. *Ph.* Seeing that thou haſt ſo right a Sentiment of theſe things, there is but little more to be done now that thou may'ſt once more be happy and ſafe, and that thou may'ſt reviſit thy own Country: But let us reflect a little upon what we have before propoſed. Have not we agreed that Sufficiency is of the Nature of true Happineſs? And have we not granted that God is that true Happineſs? *Bo.* We have. *Ph.* And that towards the Government of this World he ſhall need no Helps of foreign Inſtruments? for if he

he ſhould, he ſhould not then be ſelf-ſufficient. *Bo.* That neceſſarily follows. *Ph.* Therefore by himſelf alone he diſpoſeth of all things. *Bo.* It cannot be denied. *Ph.* And I have ſhewed that God is the real Good. *Bo.* I remember it well. *Ph.* By that Good then doth he order every thing, becauſe he governs all things by himſelf, whom we have granted to be the Sovereign Good; and he is that great and certain Rule and Method of Government which keeps the Machine of the World together, giving it Stability, and preſerving it from Corruption. *Bo.* I entirely agree to this, and I did foreſee before that this was it which thou were about to ſay. *Phi.* I believe it; and now I believe thy Eyes are more intent upon theſe great Truths. But what I ſhall ſay it not leſs open to thy View. *Bo.* What is that. *Ph.* Since God is rightly believed to govern all things by his Goodneſs, and all thoſe things, as I have before taught, do haſten by a natural Bent and Intention towards Good, can it be doubted but that they voluntarily ſubmit to his Government, and that of their own Accord they willingly comply with, and yield up themſelves to him their Ruler? *Bo.* That muſt neceſſarily be, otherwiſe the Government could not ſubſiſt: If People were ſuffered to draw dif-

fferent ways, there would be no Safe- for thoſe who obey. *Ph.* Is there any eing then, which follows the Dictates f Nature, that endeavours to go contra- to the Laws of God? *Bo.* No ſurely. *h.* But if there ſhould be ſo prepoſterous n one, ſhall it ever be able to prevail a- ainſt him, whom by the Right of true Happineſs we have granted to be moſt owerful? *Bo.* If there were ſuch an one, ertainly it could never prevail. *Ph.* Then here is nothing that either will or can re- ſt this Sovereign Good. *Bo.* I think ndeed there is nothing. *Ph.* It is then he Sovereign Good which ruleth all things owerfully, and diſpoſeth them ſoftly and armoniouſly. *Bo.* How am I delighted ot only with this Sum and Concluſion of hy Reaſons and Arguments, but much nore alſo with thy very Words! ſo that t length thoſe wicked People who impi- uſly have reprehended the Government f God, may bluſh and be aſhamed of heir Folly. *Ph.* Thou haſt read, amongſt he Mythologiſts, the Story of the Giants who ſtormed Heaven; but the Divine Arms, according to their Demerits, re- pell'd and puniſhed them: But wilt thou ow that we commit and compare our Reaſons together? Perhaps by ſo doing ome clear Spark of Truth may break out.

Bo.

Bo. Do as it pleaſeth thee. *Ph.* No Body then will doubt but that God is Omnipotent. *Bo.* No Man in his Senſes doubteth of that. *Ph.* And that there is nothing which he who is Almighty cannot do. *Bo.* Nothing ſurely. *Ph.* Can God then do Evil? *Bo.* No. *Ph.* Is Evil nothing? ſince he cannot do it who can do all things. *Bo.* Doſt thou play with me, leading me by thy Reaſons into an inextricable Labyrinth, which ſometimes thou entreſt where thou goeſt out, and ſometimes thou goeſt out where thou entreſt? Doſt thou endeavour then to amuſe me by thy intricate Reaſonings, encloſing me in a wonderful Circle of Divine Simplicity? For a little before, beginning at Happineſs, thou didſt declare it to be the Sovereign Good, and that it did reſide in God; then that God himſelf was that Good, and the Fulneſs of Happineſs: And hence thou didſt infer, and give to me as a Mark of thy Bounty, that no Body could be happy, unleſs he were God. Again thou ſaidſt, that the very Form of Good was the Subſtance of God and Happineſs; and didſt teach that that was the only genuine Good which was deſired by all things in Nature. Thou further didſt argue and demonſtrate, that God by his Goodneſs did govern the World,

World, and that all things willingly obey'd him, and that Evil had not any Nature and Exiſtence which might be properly ſo called: and theſe things thou didſt explain by no ſtrained or far-fetch'd Reaſons, but by ſtrong and natural Truths, one thing ſtill confirming and verifying another. *Phi.* I have not deluded thee, for by the Aſſiſtance of God, for which we lately prayed, we have run through our chief Work: For ſuch in the Nature and Form of the Divine Subſtance, that it neither communicates it ſelf to foreign things, nor receives ſuch into its own Nature; but, as *Parmenides* ſaith of it,

Πάντοθεν εὐκύκλου σφαίρας ἐναλίγκιον ὄγκῳ.

God is like to a Sphere which is every way round.

He rolleth the moving Globe of the World, whilſt himſelf remains immovable: And if I have not drawn my Reaſons from things without, but thoſe within the Compaſs of my Subject, wonder not at it; for as *Plato* before hath taught us, there ought to be a Conſonancy and Alliance betwixt the Word and Matter which we handle.

ME-

METRUM XII.

Felix qui potuit Boni
Fontem viſcere lucidum, &c.

Too happy were that Mortal who
The lucid Springs of Truth could view!
Ah too too happy would he be,
Who from Earth's Bonds himſelf could free!
Though the (*n*) Threician *Poet's Song*
Did make the Woods about him throng;
Though the light Touches of his Hand
Did make the rolling Rivers ſtand,

And

(*n*) *The* Threician *Poet*] was *Orpheus* the Son of *Apollo* and *Caliope*: he received his Harp either from *Apollo* or *Mercury*, and was ſaid to play ſo charmingly, that the Woods and Stones moved, that the Floods ſtopp'd their Courſe when he plaid, and the wild Beaſts, by the Sweetneſs of his Notes, were made more mild and tame. He had a Wife named *Euridice*, who whilſt ſhe fled through a Wood from *Ariſteus*, (who was in love with her, and purſued her) was bitten by a Serpent, and died. The ſad Accident did ſo much affect *Orpheus*, that he went to the infernal Shades, and with the Sweetneſs of his Notes did ſo charm *Pluto*, that he reſtored to him his Wife, but upon this condition, that he ſhould not look upon her till he did reach the higher Regions; but *Orpheus* his Love not permitting him to obſerve this condition, *Euridice* died again, and deſcended to the Place which ſhe had ſo lately left. The Moral of this Fable is, that *Orpheus*, by the Civility of his Manners, and the Goodneſs of his Temper and Example, did civilize the barbarous People of *Thrace*.

And made the Hind fearleſs abide
Cloſe by the Lion's cruel Side;
And made the timerous Hare not fear
Before the keener Hound t' appear;
Yet when the warmer Fires of Love
About his Breaſt did briskly move,
Thoſe Numbers which did all things tame
Could not aſſwage their Maſter's Flame.
He of the Gods above complain'd,
And to the Shades he did deſcend:
There he did ſtrike his tuneful Strings,
And with his choiceſt Art he ſings,
Whilſt weeping out whatever he
Had learned from fair Cilliope,
What Grief could dictate, or what Love,
All that th'infernal Powers could move,
He draws his dolorous Song t'improve,
Whilſt he thoſe Deities doth implore
His dead Euridice *to reſtore.*
The (o) *three-jaw'd Porter, grim and fierce,*
Struck with the Glories of his Verſe,
Did ſtand amaz'd: the Furies who
Torment the guilty Souls below,
Did weep, and Tears down their Cheeks did flow.
(p) Ixion *now no more did reel*
Under the Motion of his Wheel,

(o) *The three-jaw'd Porter.*] *Cerberus*, a Dog feigned by the Poets to have three Heads, and to keep the Gates of Hell.

(p) *Ixion.*] He was Father of the Centaurs; he ſlew his Father-in-law: *Jupiter* took him up into Heaven, where he would have raviſhed *Juno*; which being known to *Jupiter*, he put a Cloud in the Place of *Juno*, in her Shape, of which the Centaurs were begotten; and being thrown down to the Earth again, for boaſt-

Whilſt thirſty (q) Tantalus *did ſhun*
The River which did by him run:
And the (r) *charm'd Vultur now no more*
The growing Liver did devour.
At length the infernal Judge cry'd out,
We are o'ercome; he now hath bought,
At the Expence of Verſe, his Wife,
Therefore ſhe ſhall return to Life:
Yet this Injunction I will lay
Upon him, whilſt he's on his way,
That he his Eyes ſhan't backward caſt
Till the infernal Bounds are paſt.
But who, alas! can give a Law
Which Lovers and their God ſhall awe?

Since

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ing that he had lain with *Juno*, *Jupiter* caſt him into Hell, where he was faſtned to a Wheel, with which he was turned about continually.

Volvitur Ixion, & ſe ſequiturque fugitque. Ovid. Met.

(q) *Tantalus.*] He was the Son of *Jupiter* and *Pluto* the Nymph, and Grandfather to *Agamemnon* and *Menelaus*. He once entertaining the Gods, to make a Trial of their Power, did dreſs and ſerve up to the Feaſt his Son *Pelops*; which Fact was ſo abhorred by the Gods, that for his Puniſhment he was ſet in Water up to the Chin, and Apples touched his Mouth, yet he had not Power to ſtoop to quench his Thirſt, nor to take thoſe Appels to ſatisfy his Hunger.

(r) *The charm'd Vultur.*] *Tityus* was a Giant. When *Jupiter* had lain with his Mother *Elara*, for fear of *Juno* he put her into a Cave till ſhe was delivered of her Son *Tityus*; but when he was at Age, *Juno*, to revenge herſelf, perſwaded him to raviſh *Latona*; which he attempting, *Jupiter* ſtruck him dead with a Thunderbolt, and ſent him to Hell, where a Vultur feeds upon his Liver, which groweth with the Moon.

Since Love to its own Law's confin'd,
Which doth its Maker firmly bind:
For having left the Realm of Night,
And almoſt reach'd the Land of Light,
Orpheus *himſelf did turn to ſee*
His too-much lov'd Euridice,
Loſt by his fatal Curioſity.
This Fable doth belong to you
Whoſe Minds the Sovereign Good would view;
For he who all his Thoughts doth throw,
And fix on things terrene and low,
The Noble Good muſt ſurely leave,
Which from above he did receive.

Anicius Manlius Severinus BOETIUS,

OF THE

Consolation *of* Philosophy.

BOOK the Fourth

The ARGUMENT.

Philosophy teacheth Boetius, *who wondered why evil things happen to the good, and good things to evil Men, that the good are powerfull, and the other impotent; that Rewards are appointed for those, and Punishments for them; that impious Men are more miserable, if they do Injuries and remain unpunished. Afterwards she defines what Providence is, and what Fate. Then she demonstrates, that all Fortune, whether prosperous or adverse, is good.*

PRO-

PROSA I.

WHEN Philoſophy, preſerving the Dignity and the Gravity of her Countenance, had in ſoft and ſweet Strains ſung theſe things, I not having wholly forgot my Grief, and the Diſtemper of my Mind remaining, did thus interrupt her, being now ready to have continued her Diſcourſe. Thoſe things, O thou Fore-runner and Giver of the true Light! which thou haſt hitherto delivered, are evidently clear and unanſwerable, as well from that Divine Teſtimony which they bear about them, as from they irrefragable Reaſons: And although I had forgotten them, through the Prevalency of Grief for the many Injuries which I have endured, yet, as thou haſt ſaid, I was not wholly ignorant of them: But this one thing, I muſt own, is the greateſt Cauſe of my Sorrow, to wit, that whilſt there is one good Ruler of all things, there ſhould be any Evil at all, or at the leaſt, that it ſhould paſs unpuniſhed. And how worthy this is of Admiration thou may'ſt conſider. To this alſo another greater Miſchief is adjoined: For

whilſt Impiety doth bear Command and flouriſh. Virtue doth not only want its Reward, but is alſo trampled upon by wicked Men, and bears the Puniſhment due to its Enemy. No Man therefore can enough wonder and complain that Affairs ſhould move ſo under the Governance of a God all-knowing, almighty, and willing nothing but what is the beſt. And it would indeed, returned ſhe, be a thing not only of infinite Wonder, but alſo horribly monſtrous, if in the well-regulated Family of ſo great a Maſter, the worthleſs Veſſels, as thou imagineſt, ſhould be honoured, and the more precious ones be deſpiſed: But thou art miſtaken, it is not truly ſo: For if theſe Concluſions which I have drawn be a little reſerved entire, thou ſhalt well know by the Authority of God, of whoſe Reign and Government I now ſpeak, that the Good are always powerful and mighty, the evil Men ever Caſt-aways and weak; that Vice never paſſeth without its Puniſhment, nor Virtue without its Rewards; that Happineſs always attends good Men, and Misfortunes the wicked: Theſe and many other things of this kind ſhall be proved to thee, which may put an end to thy Complaints, and ſtrengthen thee with all Firmneſs and Solidity.

lidity. And becauſe I have lately ſhewn to thee, with a full Face, the Figure of true Happineſs, and alſo in what it is placed, and all things being run through which I think neceſſary to be premiſed, I ſhall now chalk out to thee that direct way which will lead thee again to thy own Habitation. I will alſo affix Wings to thy Mind, by which it may raiſe it ſelf on high, that ſo all Trouble being done away, and all Obſtacles remov'd, thou may'ſt by my Direction, by my Way, by my Conveniences of travelling, return ſafe into thy own Country.

METRUM I.

Sunt etenim pennæ volucres mihi
Quæ celſa conſcendant Poli, &c.

For I have nimble Wings, which can
Tranſcend the Polar Height;
Which when the ſwifter Mind puts on,
She from the hated Earth doth take her Flight;
Above the (a) Globe of Air doth go,
And leaves the Clouds below.

(a) *The Globe of Air.*] The Air is defined by its own Bounds; and becauſe it is ſo diffuſed that it ſurrounds the Globe of Earth on all its Parts, it is called by our Philoſopher *Aeris Globus.*

Above that Region she doth fly,
In which (b) perpetual Flames appear,
(Which gently warm the Sky)
Caus'd by the Motion of the rolling Sphere:
And till she reach those Spheres, she doth not stay,
Which Stars adorn, but with the Sun's will join her way.
Or else along by (c) aged Saturn's *side,*
Or as a (d) Souldier with stern Mars *she'll ride:*
Through every Sphere she runs, where Night
Most cloudless is, and bright.
And when this spacious Course is run,
She to the outmost Sphere doth come,

And

(b) *Perpetual Flames.*] Here, it is supposed, is meant no other thing than that part of the *Æther* which is called by *Cicero*, in his Book *de Nat. Deor. Ardor altissimus, estque tenuis, ac perlucens, & æquabili calore suffusus:* where the *Vertex* or top of the *Æther* being considered, the Mind being carried higher, doth contemplate first the Planets which are placed below the Sun, as *Venus*, *Mercury*, and the *Moon*; then the Sun it self, then those which move in Orbs higher than the Sun, as *Saturn*, *Jupiter* and *Mars*; then the Fixed Stars, and then God himself.

(c) *Saturnus.*] He is here called *Gelidus Senex*, the cold old Man: *Senex*, because the Poets feigned him to be the most antient of the Gods, and because his Motion is slow, like that of an old Man. He is said also to be *gelidus*, because he being the highest of all the Planets, doth give the least Heat and Refreshment to the Earth.

(d) *A Souldier.*] *Miles Coruſci Sideris.* The Mind then contemplates *Mars*, another Planet, below *Saturn* and above the Sun, and is here called his Souldier, because *Mars* was *by the Antients* called the God of War; and those who accompanied him were called his Souldiers. He is called *Coruſcum Sidus*, the bright or shining Star, because he shines more bright than *Saturn*.

And doth its Limits past,
And then the Convex back she'll press
Of the swift Æther, then she'll be
Prepar'd th' (e) *Empyrean Source of Light to see.*
Here the Great King his mighty Scepter bears,
And holds the Reins of th'Universe:
Here the great Judge in shining Robes doth stand,
And firm his moving Chariot doth command.
If wandring long, at length thou shalt arrive
At this bless'd Place, thou then wilt soon perceive
The Country which thou long hast left, and say,
From hence I sprung, and here I'll gladly stay.
If looking then beneath the Realms of Light,
Thou once again wouldst view Earth's dismal Night,
Thou'lt see those Tyrants whom the People dread,
Far from those shining Borders banished.

PROSA II.

Boet. O Wonderful! thou promisest great things indeed! nor do I doubt but thou canst perform them; therefore I intreat thee, without delay, to satisfy my Expectation. *Ph.* First then thou shalt know that virtuous Men are always armed with Power, and that the wicked are al-

(e) *Empyrean.*] This is the *Cœlum Empyræum sive Beatorum*, the highest Heaven, where is supposed to be the Presence of God, Angels, and of blessed Spirits departed.

ways deſtitute of Strength; and theſe Aſſertions do mutually demonſtrate each other: For ſince Good and Evil are contrary, if Good be powerful, Evil muſt be weak and frail; and if thou knoweſt the Frailneſs of Evil, the Firmneſs of Good muſt alſo be known to thee. But that the Credit and Truth of my Opinion may appear more abundantly, I will proceed in both ways, confirming what is propoſed now on this, now on that part. There are two Poles upon which all humane Actions do turn, that is to ſay, the Will and Power; if either of theſe be abſent, nothing can be done: For the Will being wanting, no Man attempts to do that which he will not do; and if Power faileth, the Will is of no Effect. Hence it is, that if thou ſeeſt any Man deſirous to obtain that which he doth not compaſs, thou needſt not doubt but he wanted the Power of obtaining that which he would have. *Bo.* That's clear, nor can it be denied. *Ph.* Whom then thou ſeeſt do that which he had a mind to do, canſt thou doubt that he had a Power to do it? *Bo.* No ſurely. *Ph.* And in that a Man is able to do a thing, Men eſteem him mighty; and in that he is not able, he is looked upon as weak. *Bo.* I confeſs it. *Ph.* Doſt thou re-

remember then that it was collected from former Reaſons; that every Intention of Man's Will, however actuated by different Studies, doth haſten towards Happineſs? *Bo.* I remember well that that was demonſtrated. *Ph.* Canſt thou call to mind that it hath been ſhewed, that Happineſs is the Sovereign Good, and that when Happineſs is ſought for, Good is deſired of all? *Bo.* I need not call it to mind, becauſe it is always fixed in my Memory. *Ph.* All Men then, the good as well as the bad, with one and the ſame Intention, endeavour to arrive at Good. *Bo.* It naturally follows. *Ph.* And it is certain when Men have obtained Good, they are made good. *Bo.* It is moſt certain. *Ph.* Do good Men obtain then what they deſire? *Bo.* It ſeems ſo. *Ph.* But if evil Men obtain the Good which they deſire, they may not ſtill be evil? *Bo.* So it is. *Ph.* Since therefore then both Parties are in queſt of Good, but theſe only obtain it and the other loſe it, it is not at all to be doubted but that good Men are powerful, and the wicked weak and feeble. *Bo.* Whoever doubts of this, does neither rightly conſider the Nature of things, nor underſtand the Conſequences of Reaſoning. *Ph.* Again, if there be

two,

two, who, according to Nature, propoſe to themſelves the ſame thing, and one of them acts naturally, and performs his Intention, but the other cannot adminiſter the natural Office, but imitates him by another Method than what is agreeable to Nature who did accompliſh his Purpoſe, yet this Man doth not attain his End; which of theſe doſt thou judge to be moſt powerful? *Bo.* Although I gueſs at what thou ſay'ſt, yet I deſire thou wouldſt further explain thy ſelf. *Ph.* Thou wilt not deny but the Motion of Walking is natural to Men? *Bo.* No, I cannot. *Ph.* And thou doubteſt not, but to perform this Motion is the natural Office of the Feet? *Bo.* Nor will I deny it. *Ph.* If then he who is able to uſe his Feet walks, and if another to whom this natural Office of the Feet is wanting, creeping upon his Hands, doth endeavour to walk, which of theſe, by right, ought to be eſteemed more able? *Bo.* Proceed with what remains; for no one doubteth but he who is able to move naturally upon his Feet, is more powerful than he who cannot. *Ph.* But the Sovereign Good, which even the Virtuous and Impious propoſe to themſelves as their End, by the one Party is ſought by the natural means of Virtue, whilſt

whilſt the other endeavours after it by various and differing Deſires of earthly things, which is not the natural way of obtaining it; doſt thou think otherwiſe? *Bo.* No; for the Conſequence is plain, and it appears out of that which before I granted, which was, that the Good were endowed with Power and Might, and that the evil Men were deſtitute of it. *Ph.* Thou doſt rightly run before me; and it is a good Sign, as Phyſicians obſerve, when Nature exerts her ſelf, and reſiſts the Malady. But becauſe I perceive thou art quick of Apprehenſion, and ready to underſtand, I ſhall continue to thee my Reaſons: Behold then how plainly the Infirmity and Weakneſs of vicious Men lies open, who cannot even attain to that to which their natural Intention leads them, and which it almoſt compels them to ſeek. And what doſt thou think would become of theſe Men, if they were deſerted by this almoſt unconquerable Bent and Help of Nature, which always goes before them? Conſider with thy ſelf how great the Impotence of wicked Men is: Nor are they ſlight and empty things to which they aſpire, and which they have not Power to obtain: But they attempt the chief and higheſt of all things, and there they

they fail; nor can bring that to effect after which they by Day and Night endeavour; and in the obtaining of which the Might of the Virtuous is eminent. For as thou may'ſt deem him a good Walker, who hath been able to go ſo far on his Feet, that no way doth lie beyond the Place at which he is arrived; ſo muſt thou neceſſarily judge him to be moſt mighty, who hath attained that thing beyond which nothing is to be deſired. True then it is, that wicked Men are wholly deſtitute of thoſe Powers which the Good amply poſſeſs: For why do they leave Virtue and purſue Vice? Is it becauſe they know not Good? But what is more weak and baſe than the Blindneſs of Ignorance? Or are they perhaps acquainted with the way which they ought to follow? but Luſt, or ſome inordinate Deſires do lead them aſide; ſo doth alſo Intemperance to weak Natures, which cannot reſiſt Vice. But do they knowingly and willingly deſert Good, and turn to Evil? But this way they do not only ceaſe to be mighty, but alſo even to be. For thoſe who neglect the common End of all Beings, do alſo leave off to be. Which thing perhaps to ſome may ſeem wonderful, that the Vicious, who make up the moſt numerous

rous Part of Mankind, ſhould not be Men; but it is moſt truly ſo. And thus it is. I do not deny but that the Wicked are wicked; but that they have any Being, purely and ſimply, I deny: For as thou may'ſt call a Carcaſe a dead Man, but ſimply thou canſt not call it a Man; ſo will I grant that the Vicious are vicious Men, but abſolutely that they exiſt I cannot confeſs. That Thing is or hath a Being which obſerveth its Order, and retains its Nature; but that which faileth in this, deſerteth its natural Being. But thou may'ſt ſay, that even the Wicked have a Power to act: Nor will I deny it; but this their Power is not derived from Strength but Weakneſs. They can do Evil, 'tis true, but they could not do that if they perſevered in doing Good; which Poſſibility doth clearly demonſtrate that they can do nothing: For if, as we have before gathered, Evil be nothing, it is clear that whilſt flagitious Men can only do ill, they can do nothing. And that thou may'ſt underſtand what is the Bent and Force of this Power, we have before determined that nothing is more powerful than the Sovereign Good. *Bo.* That's true. *Ph.* And that Sovereign Good can do no ill. *Bo.* It can do none. *Ph.* Is there then any one who thinks that Men

can

can do all things? *Bo.* No Man ſurely who is not mad. *Ph.* But they may do Evil. *Bo.* I wiſh they could not. *Ph.* Then ſince he who can only do Good, can do all things, and thoſe who are powerful to do Evil cannot do all things, it is moſt evident that thoſe who do Evil are leſs powerful. And yet it further aſſiſts me towards the proving of what I have ſhewed, that all Power is to be reckoned amongſt things to be deſired; and that all things are to be referr'd to the chief Good, as the Height and Eminency of their Nature: But the Power of committing Wickedneſs cannot be referred to that Good; therefore it is not deſirable: But all Power is deſirable. It is therefore clear that the Power of doing Evil is not Power. Upon the whole Matter, from hence the Power of good Men, and the undoubted Weakneſs of evil Men may well appear. Hence alſo is the Opinion of *Plato* verified, That only wiſe Men can attain to that which they deſire, whilſt the Wicked, let them endeavour what they will, can never accompliſh what they deſire to themſelves, that is, to aim at Happineſs; for they do what they liſt, whilſt by thoſe Actions in which they delight, they think they ſhall obtain the Good which they deſire;

ſire; but they can never be Poſſeſſors of it, for Impiety can never be crown'd with Happineſs.

METRUM II.

Quos vides ſedere celſos
Solii Culmine Reges, &c.

Who the vain Coverings could withdraw
Of Princes cloath'd in Purple, who
Surrounded with their Guards do go,
And from their powerful Thrones give Law
Whoſe ſterner Looks fierce Threatnings wear,
Whoſe boiling Breaſts doth Fury breath,
Shall find thoſe mighty Men beneath
Their Robes, do heavy Fetters bear.
For Luſt on this ſide doth infuſe
Her Poiſons, on the other Ire
Blows up and ſets the Mind on Fire,
Or Grief or Hope doth it amuſe.
Since then ſo many Tyrants have
Over one ſingle Head the Sway,
His Actions can't his Will obey,
Who to ſo many is a Slave.

PROSA III.

Phil. DOST thou ſee then in what a Puddle of Filth Impiety doth wallow, and with what Rays of Light Good-

Goodneſs doth ſhine out? By which it is clear, that good Men never go without a Reward, and evil Men without Puniſhment; for that which cauſes any thing to be undertaken and done, may juſtly be ſaid to be the Reward of that thing which is done; as the Crown which is won is the Reward of him who runs in the Race for it. But we have already ſhewn that Happineſs is that Good for which all Matters are undertaken. Therefore Happineſs is the Reward propos'd to all human Actions; and of this the Virtuous can by no means be deprived, nor can any Man by right be called Good who wanteth Goodneſs; therefore Virtue can never want its Reward. But however evil Men may be unquiet or rage, yet the Crown ſhall never fall from the Head of the wiſe Man, nor wither upon it. Nor can the Impiety of another Man bereave a worthy Soul of its Honour: But if a Man be carried away by the Enjoyment of any foreign Good, he may be deprived even of this, either by him who gave it to him, or by any other. But becauſe every Man's proper Good procureth to him his Reward, whoſoever ceaſeth to be good loſeth that Reward. Laſtly, ſince a Reward is deſired, becauſe it is ſuppoſed to be a Good, who will

will judge him who is capable of Good to be uncapable of a Reward? But thou wilt ſay, of what Reward is he worthy? Of the faireſt, certainly, and moſt conſiderable. Call to mind that remarkable Corollary, which a little before gathered, I gave to thee, and conſider thus: Since the Sovereign Good is Happineſs, it appears that all good Men, in that they are good, become happy; and thoſe who are good, are as it were Gods. Therefore is the Reward of virtuous Men ſuch, that no Time ſhall impair it, no Power diminiſh it, nor any Impiety darken it. Since theſe things then are thus, a wiſe Man cannot at all doubt of the Puniſhment which inſeparably attends wicked Men: For ſince Good and Evil are Contraries, ſo are Rewards and Puniſhments: Therefore as we ſee that Rewards follow good Actions, there muſt neceſſarily alſo, on the other hand, be the Puniſhment for Evil. Then as Virtue it ſelf is a Reward to virtuous Men, ſo Vice is a Puniſhment to the Wicked: Whoever then is puniſhed with Pain and Uneaſineſs, it is not to be doubted is affected with Evil. If therefore they will rightly weigh themſelves, can they ſeem to be free from Puniſhments, whom Wickedneſs, the moſt extreme Evil, doth not only

only affect, but even vehemently infect? But now behold, on the other hand, what Punishment attends evil Doers; for thou hast learnt a little before, that every Being is one, and that that One is Good. Hence it follows, that every Thing which is, or hath a Being, seems to be good: Whatsoever then fails to be good, fails to be: So that it appears that evil Men cease to be what they were; but the remaining Form of the Body shews that these evil Men were before however Men; wherefore when they lose their Virtue, they also lose their human Nature. But since only Virtue can carry Men above the common Pitch of Humanity, it is sure that those whom Vice hath deposed from the common Condition of Mankind, it must also throw below the Merit of Men. Then it happens that you cannot esteem him to be a Man, whom you see thus transform'd by his Vices. Doth the violent Oppressor, and the Ravisher of other Mens Goods, burn with Avarice? Thou may'st say that he resembles the Wolf. Is he fierce, and doth he give himself over to Controversies and Chiding? Thou may'st compare him to the Dog. Is he treacherous, and one who delights to deceive? He is then like the young Foxes. Is he intem-

intemperate in his Anger? He ſeems to carry about with him the Fury of the Lion. Is he timerous and fearful of what ought not to be fear'd? He is like the Hart. Is he light, and doth he inconſtantly change his Purpoſes? He differs nothing from the Birds of the Air. Doth he wallow in filthy and unclean Luſts? He rolls himſelf in the Mire like the naſty Sow. So that whoſoever leaves off to be virtuous, ceaſes to be a Man; and ſince he cannot attain to a Divine Nature, he is turn'd into a Beaſt.

METRUM III.

Vela Neritii Ducis,
Et vagas pelago rates
Eurus appulit Inſulæ, &c.

Whilſt he on unknown Seas did widely rove,
The Eaſtern Winds at length to that Iſle drove
The wiſe (f) Neritian *Captain's wandring Sail,*
Where (g) Circe *Daughter of the Sun doth dwell;*
Where,

(f) Neritian *Captain*] *Ulyſſes*, He was the Son of *Laertes* and *Anticlea*, an eloquent and wiſe Captain of the Grecians, who, after the Siege of *Troy* was ended, was driven into many Dangers at Sea, during the Time of ten Years, before he could arrive at *Ithaca*, of which Island he was King, as alſo of *Dulichium*, both in the Roman Sea:

Where, with enchanted Draughts, she entertains
Her new-come Guests, and binds them with her
Chains.
Whilst into various Forms her Magick Hand
Doth turn those Men, and doth all Herbs command;
Our

Ἄνδρα μοι ἔννεπε μοῦσα πολύτροπον, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.
Homer. lib. 1. Odyss.

Ithaca is situated betwixt *Zephalonia* to the West, and the *Echinades* to the East, which Islands are now called by the *Italians Le Curzolari*, and by the *French Les Curzolaires*. The modern name of *Ithaca* is now, by the *Italians*, *Valle di Compare*. and its Circuit is not of above twenty Miles. *Dulichium* is one of the *Echinades* Islands, it is very small, and is rather to be called a Rock, and lies betwixt the Coast of *Ætolia* and *Zephalonia*. It is now by the *Italians* called *Dolichio*. He is here called the *Neritian Captain*, from the Mountain *Neritus*, which is a Mountain in *Ithaca*, with which Title he went to the *Trojan* War.

(g) *Circe*.] She is said to have been the Daughter of the Sun and of *Perse* a Nymph, and to have been very skilful in Magick and Sorcery: She was married to the King of the *Sarmatians*, and having poisoned her Husband, she fled to *Italy*, and inhabited a Mountain there, where she led a vitious Life, and entertained her Guests with all sorts of Debaucheries; therefore she is fabled to have turned Men into Wolves, Tigers, and other sorts of Beasts.

——*Accipimus sacrâ data pocula dextrâ,*
Quæ simul avenți sitientes hausimus ore,
Et tetigit virgâ summos Dea dira capillos,
Et pudet, & referam. setis horrescere cœpi;
Nec jam posse queri; pro verbis edere raucum
Murmur, & in terram toto procumbere vultu,

One the Reſemblance of a Boar both bear,
He the (*h*) Marmarick *Lion's Paw doth wear,*
And like the Wolf another doth appear,
Who, when he would with Tears his Fate lament,
Doth clothe in dreadful Howlings his Complaint:
The Indian *Tyger's Looks another ſhows,*
And round the Palace mild and calmly goes:
But the (*i*) Arcadian *God when he had found*
His lov'd Ulyſſes *in theſe Fetters bound,*
Releas'd

Oſque meum ſenſi pando occalleſcere roſtro;
Colla tumere toris; & qua modò pocula parte
Sumpta mihi fuerant, illâ veſtigia feci.
Ovid. Metam. l. 14.

(*h*) *Marmarick.*] *Marmarica* is a Country of *Africa*, lying towards *Egypt*, where the greateſt and ſtrongeſt Lions are found, as *India* is the Place where the fierceſt Tigers are.

Mille Lupi, miſtique Lupis Urſique Leæque,
Occurſu fecêre metum: ſed nulla timenda,
Nullaque erat noſtro factura in corpore vulnus;
Quinetiam blandas movere per aera caudas,
Noſtraque adulantes comitant veſtigia, donec
Excipiunt Famulæ. Ovid. Metam. lib. 14. ver. 260.

(*i*) *The* Arcadian *God.*] Our Philoſopher ſtiles *Mercury*, *Numen Arcadis alitis: Numen* becauſe he was feigned to be the Son of *Apollo* and *Maia*; and alſo the God of Eloquence. *Ales*, becauſe he was feigned to have Wings upon his Head and Feet, becauſe Eloquence, over which he was ſaid to preſide, takes its Courſe ſwiftly through the Air, and diffuſeth it ſelf through the World: And *Arcas*, becauſe he was born in *Arcadia*. Hence *Virgil. Æneid. lib.* 8.

Vobis Mercurius pater eſt, quem candida Maia
Cyllenes gelido conceptum vertice fudit.

Mercury was ſaid to have given an Herb to *Ulyſſes*, after he had run through ſo many Hazards, and been toſs'd

Releas'd him ſoon from all theſe poiſonous Harms
Which he deriv'd from the Circean Charms.
Yet had the Mariners now drunk a-cheer,
And into Swine ſoon metamorphos'd were:
They deeply taſted of th' infected Bowl,
Drunk with their Fate, about they madly roll;
And now they change their wonted humane Food,
And range about for Acrons in the Wood;
Body and Members loſt, the Voice doth fail,
Only the nobler Mind doth ſtill prevail,
And doth the Sadneſs of the Change bewail.
But O! too weak are Circe's *Force and Hand,*
Againſt whoſe Power Virtue can bravely ſtand.
She in her Fortreſs plac'd, deſpiſeth all
The ſtrong Efforts of both. Vice doth enthral
Mens ſtrongeſt Powers; and where it entrance finds,
(The Body ſafe) it wounds the ſtrongeſt Minds.

PROSA IV.

Boet. I Confeſs that vicious Men are not unjuſtly called Beaſts, for altho' they retain the Form and Shapes of an human

upon ſo many Seas, by the Help of which he was freed from the Charms of *Circe*.

Pacifer huic dederat florem Cyllenius album,
Moly vocant Superi; nigrâ radice tenetur.
Tutus eo, monitiſque ſimul cœleſtibus, intrat
Ille domum Circes, & ad inſidioſa vocatus
Pocula, conantem virgâ mulcere capillos
Repulit, & ſtricto pavidam deterruit enſe.

Ovid. Metam. lib. 14.

man Body, yet the Qualities of their Souls ſhew them to be changed into them. But I would not have it in the Power of thoſe vicious Perſons, who even rage with a Deſire of deſtroying juſt Men, to do ſo. *Ph.* Nor is it in their Power, as ſhall be ſhewed in a convenient Place; but if this Power which People think ill Men to have, were taken away from them, they would be eaſed of the greateſt part of their Puniſhment: For it would almoſt ſeem incredible to any one, and it is yet true, that evil Men muſt neceſſarily be more unhappy when they have compaſſed what they deſire, than when they cannot do ſo: For if it be a miſerable thing but to have a Will to do an ill thing, it muſt be much worſe to have a Power to do it, without which the wretched Deſire would languiſh without effect. Since then each of theſe things hath its Unhappineſs, it muſt of neceſſity be, that a threefold Misfortune muſt urge thoſe Men who both will, can, and do commit Wickedneſs. *Bo.* I grant it, but I ſhould much deſire that evil Men were ſoon depriv'd of this Misfortune, I mean of the Power of doing ill. *Ph.* They ſhall be diſpoil'd of it ſooner than perhaps thou wouldſt have them, or than they think they ſhall: For there

is nothing of so late a Beginning within the narrow Bounds of this Life, that can continue long, or expect Immutability; and the great Hopes and subtle Machinations of ill Men are by a sudden and unforeseen End ruinated and destroyed; which thing puts an End to their Wickedness. For if Vice subjects Men to Misery, the longer they are vicious, the longer they must be miserable; whom I should judge the most unhappy of all Beings, if their Unhappiness were not ended at least by Death: For if I have made a true Conclusion concerning the Misfortune which attends Impiety, that Misery must be without end which certainly is Eternal. *Bo.* This is a most wonderful Consequence, and difficult to be granted; yet I must acknowledge it doth but too much agree with those things which we have concluded before. *Ph.* Thou dost rightly judge: But he who thinks it hard to assent to a Conclusion, it is fit he should demonstrate that the Premises are untrue, or that from the Collation of the Propositions a necessary Conclusion is not to be drawn; otherwise if the Premises be granted, he hath no Reason to blame the Inference from them. For this which I am now about to say will not seem less wonderful, but it necessarily follow

follows from what hath been before propoſed. *Bo.* What is that? *Ph.* That wicked Men are more happy when they are puniſhed according to their Demerits, than if they could eſcape the Hand of Juſtice. Nor do I now offer to thee that which every Man can think, that the Manners of ill Men are corrected by Vengeance, and that by fear of Torment they are reduced to the right way, and that they are Examples to other Men to fly from things which are blame-worthy: But I, after another manner, believe theſe Wretches if they eſcape Puniſhment to be unhappy, although no Regard be had to the Correction and Example. *Bo.* And what other manner is there beſides thoſe above-mentioned? *Ph.* Have we not granted already that the Good are happy, and the Impious miſerable? *Bo.* We have. *Ph.* If then there be any Addition of Good to any Man's Miſery, is not he happier than another, whoſe Miſery is pure and ſimple, without the mixture of any manner of Good? *Bo.* It ſeemeth ſo to be. *Ph.* And if to the ſame miſerable Perſon, who wants all manner of Goods to thoſe Evils which have already made him miſerable, another ſhould be annexed, is not he to be eſteemed much more unhappy than he whoſe

Misfortune is relieved by the participation of Good? *Bo.* What will follow then? *Ph.* Evil Men then, even when they are puniſhed, have ſomething of Good annexed, to wit, the Puniſhment it ſelf, which, as it is the Effect of Juſtice, is good: And there is alſo annexed to the ſame Perſons, when they go unpuniſhed, ſomething more of Ill, that is to ſay, Impunity it ſelf, which before thou haſt deſervedly granted to be an Evil. *Bo.* I cannot deny it. *Ph.* Much more unhappy then are impious Wretches when they meet with an unjuſt Impunity, than when they fall under a merited Vengeance. But it is manifeſt, that nothing can be more juſt than that evil Men ſhould be puniſhed, and unjuſt than that they ſhould eſcape Puniſhment. *Bo.* Who denies it? *Ph.* Nor will any Man deny but that every thing which is juſt, is good; and on the other hand, whatſoever is unjuſt, is ill. *Bo.* Theſe are conſequential to our former Concluſions: But I pray thee tell me, doſt thou believe that there are any Puniſhments allotted to Souls after the Death of the Bodies? *Ph.* Great ones moſt certainly; ſome of which I believe to be exerciſed and applied by Sharpneſs of Pain, others by a kind of

(*k*) Pur-

(*k*) Purgative Clemency: But we will not at this time diſcourſe of theſe. But our Buſineſs hitherto hath been, to let thee ſee that the Power which thou didſt imagine to be moſt unworthily beſtowed upon evil Men, is indeed none at all: And alſo that thou might'ſt be ſatisfied that evil Men, who as thou didſt complain went unpuniſhed,

Purgatoria Clementia.

(*k*) *Purgative Clemency.*] Here (ſaith *Vallinus*) *Boetius* acknowledgeth not only as a Chriſtian, but as a Catholick one alſo, that ſome evil Men are condemned to eternal Puniſhments; and others, by long Pains and Torments for their Sins, are cleanſed and purged by Fire. The *French* Commentator, the Sieur *Cally*, the Royal Profeſſor of Eloquence and of Philoſophy in the Univerſity of *Caen* in *Normandy*, and Principal of the College of the Arts there, ſaith, that Philoſophy would here perhaps expreſs the Opinion of the *Platoniſts*, or of the *Pythagoreans*, which was, that ſome Souls, whoſe Impieties had been ſo great that they could not be effaced by any Purgations, were condemned to eternal Puniſhments; and that others, whoſe Crimes were not ſo great, did either enjoy the eternal Pleaſures of *Elyſium* without any Purgation, or being partly purged, were tranſmuted and put into the Bodies of Beaſts.

Ergo exercentur pœnis; veterumque malorum
Supplicia expendunt: aliæ panduntur inanes
Suſpenſæ ad ventos: aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igni:
Quiſque ſuos patimur manes: Exinde per amplum
Mittimur Elyſium, & pauci læta arva tenemus.

Virg. lib. 6. Æneid.

niſhed, do never indeed eſcape Puniſhment: And alſo that thou mightſt learn that that Licence of doing Evil, which thou prayedſt might ſoon end, is not long; and that the Enjoyers would be more unhappy if it were longer, and moſt wretched of all if it were perpetual. After this I ſhewed that ill Men are more unhappy if they be diſmiſs'd with an unjuſt Impunity, than if puniſh'd with a juſt Revenge. From which Opinion it follows, that then they are urg'd and afflicted with the greateſt Puniſhments when they are believed to eſcape free. *Bo.* When I conſider intently thy Reaſons, I think nothing can be ſaid more truly. But if we look upon the Judgments of Men, who is there to whom theſe things ſeem not only not to be believed, but alſo not to be heard? *Ph.* So it is indeed: For they who have long been accuſtomed to Darkneſs cannot lift up their Eyes to the Light of perſpicuous Truth without difficulty; and they reſemble thoſe Birds which ſee well by Night, but are blind in the Day-time: For whilſt they do not regard the Order of Things, but only their own diſordered Affections, they vainly imagine the Power of doing Evil, or Impunity after it is acted, to be an Happineſs. But

now,

now, behold what the Law Eternal delivereth! Conform thy Mind to the beſt things, and then thou ſhalt have no need of a Judge to confer upon thee a Reward, ſince thou haſt adjoined thy ſelf to the moſt excellent things. But if thou art inclined to Impiety, and doſt imbrace wicked Practices, ſeek for no Avenger without, for thou haſt forfeited thy Advantages, and aſſociated thy ſelf with the worſt of things: As if thou ſhouldſt by turns ſometimes behold the Heavens, ſometimes the ſordid Earth; and that all other things ceaſing from without, thy Eye ſhould ſeem to carry thee now above the Stars, and that again thou ſhouldſt be placed upon the Eath. But the Multitude doth not conſider this. What then? Shall we put our ſelves into the Company of thoſe which I have before ſhewed to reſemble Beaſts? What wilt thou ſay, if a Man who hath quite loſt his Sight, and hath alſo forgotten that ever he ſaw, and ſhould think that he wants nothing to render him perfect, ſhould we therefore judge thoſe who retain their Sight to be blind alſo? Either will the *Many* acquieſce in what I ſhall ſay, although it is ſupported by as firm Reaſons, to wit, that thoſe are more unhappy who do, than they who ſuffer In-

juries. *Bo.* I would willingly hear those Reasons. *Ph.* Canst thou deny but that all ill Men deserve Punishment? *Bo.* No, I cannot. *Ph.* But I am throughly satisfied that impious Men are many ways unhappy. *Bo.* Certainly they are so. *Ph.* Then thou doubtedst not that those who deserve Punishment are miserable. *Bo.* I agree. *Ph.* If therefore thou wert to be Judge, to which dost thou think thou wouldst adjudge Punishment, to him who hath done, or to him who hath suffered the Injury? *Bo.* I doubt not but that I should adjudge Satisfaction to the Sufferer, by punishing the Doer of Wrong. *Ph.* The injuring Person then would seem more miserable to thee than him who had receiv'd the Wrong. *Bo.* That follows. *Ph.* From this then, and from several other Reasons founded on the same bottom, it appears, that Impiety, properly and by its own Nature, makes Men miserable; and that an Injury done to any Man is the Misery of the Doer, and not of the Sufferer. But now Orators and Advocates run a Course contrary to this: For they endeavour the Pity and Compassion of the Judges for those who suffered any thing bitter or grievous, when the juster Pity is due to them who did the Wrong; who should

ſhould be led to Judgment, as the Sick are to the Phyſician, not by angry but by merciful and compaſſionate Accuſers; that ſo they may, by the Application of Puniſhment, as a fit and proper Remedy, be cured of the Malady of the Crime. By this means the Employment of this kind of Defenders would either wholly ceaſe, or elſe, that it may be more to the Advantage of Mankind, it would be turned into an Habit of Accuſation, and would always be forward to accuſe, and not to excuſe ill Men: And even thoſe Wretches themſelves, if they could through the leaſt Hole or Chink behold that Virtue which they have forſaken, and ſee that they ſhould be in ſome way of cleanſing themſelves from their filthy Vices, by receiving the Pains and Torments which are due to them, they ought, for the Recompence of regaining the Virtue from which they have fallen, not to eſteem them ſo, but ſhould chearfully refuſe the Defence of their Advocates, and give themſelves up wholly to their Accuſers and Judges. Hence it is that the Wiſe hate no Body: For who but the moſt fooliſh would hate good Men? And it is irrational to hate the moſt profligate: For if a depraved Temper be, as it were, the

Sickneſs of the Soul, ſince we do not think thoſe whoſe Bodies are diſtempered to be worthy of our Hate, but rather of our Compaſſion, much leſs are thoſe over whom Vice, more cruel than any bodily Diſtemper, hath gain'd the Aſcendant to be adjudged ſo, but are rather to be looked upon as Subjects of our Pity.

METRUM IV.

Quid tantos juvat excitare motus,
Et propriâ fatum ſollicitare manu? &c.

Why ſhould vain Man ſo great Commotions raiſe?
Why with his Hand ſhould he his Fate convey?
If Death be ſought, that comes, and never ſtays
For winged Steeds to help it on its way.
They whom the Lion and the rugged Bear,
The Indian *Tiger, and the foaming Boar,*
With eager Teeth, and with arm'd Claws do tear,
Do ſtain their Swords in their own reeking Gore.
Is it becauſe their Manners diff'ring are,
And that their many Cuſtoms diſagree,
That they unjuſtly thus engage in War,
And fiercely urge each others Deſtiny?
This Reaſon is not juſt for ſhedding Blood.
Wouldſt thou to each Man give what he deſerves;
Love, as by Right thou art oblig'd, the Good,
And pity him who from fair Virtue ſwerves.

PROSA

PROSA V.

Boet. HERE I plainly see what Happineſs or Miſery is placed in the Deſerts of good and of evil Men. But in this ſame common Eſtate of Fortune I perceive ſomething both of Good and Evil: For no wiſe Man had rather be expos'd to Baniſhment, Poverty, and Ignominy, than excel in Riches, Honours, Power, and continue in a flouriſhing Eſtate in his own Country. For in this the more clearly and openly the Duty of Wiſdom doth appear, when the Happineſs of the Governors is in ſome meaſure diffuſed, and communicated to Subjects; whilſt Impriſonment, and all legal Puniſhments are only due to thoſe pernicious and profligate Citizens, for whom they were at firſt inſtituted and appointed. Why then ſhould things ſuffer ſo unnatural a Change? Why ſhould Puniſhments due to Crimes, oppreſs the Good, and the Rewards of Virtue be born only by wicked and flagitious Men? Theſe things I much wonder at, and I deſire to learn from thee what may be the Reaſon of ſo unjuſt a Diſtribution. For my Wonder would be leſs, did I believe all things to be governed by Chance.

Chance. But now even God, the Governor of all things, doth heighten my Aſtoniſhment, who whilſt he doth often diſtribute good things to the Good, and evil things to the Wicked, yet doth ſometimes give to the Virtuous an hard Portion, and to the impious Man he grants his Heart's Deſire. What Difference then is there to be found, unleſs Men may be acquainted with the Cauſe betwixt his Proceedings and the Actings of Chance? *Ph.* Nor is it at all to be admired if Men fancy ſomething raſh and confus'd in theſe Methods of Acting, if they are ignorant of the Reaſon of that Order by which God proceeds. But although thou art ignorant of the Cauſe of this great Diſpoſal of things, yet becauſe the good Governor of all things doth temper and inform the World, never doubt but that all things are done rightly and as they ought to be.

METRUM V.

Siquis Arcturi ſidera neſcit
Propinqua ſummo Cardine labi, &c.

Who knows not that (*l*) Arcturus *moves*
Near to the Arctick Pole, nor why
(*m*) Bootes

(*l*) *Arcturus.*] Videſis Annatot. in l. 1.

(*m*) Bootes *ſlow paſſeth his Wain,*
Drowning i'th' Sea his later Flame,
When he unfolds his quicker Riſe,
Will wonder at the Laws of Heaven.
And if he know not why the Horns
Of the (*n*) *Full-Moon grow pale, whilſt they*
Are dipp'd within the Bounds of Night,
And how the Moon, confus'd and dark,
Diſplays

(*m*) *Bootes*] Or *Bubulcus*, is called ſo becauſe it is a Conſtellation framed of Stars, which reſemble the Form of a Cart and Oxen. This Conſtellation is very near to the North Pole; and being placed ſo high, it always appears in our Hemiſphere. It is ſaid alſo to drown its Flames late in the Sea, becauſe it never deſcends below our Horizon.

(*n*) *Full-Moon.*] It often happens that the Earth is ſo interpoſed betwixt the Sun and the Full-Moon, that the Moon being obſcured by the terreſtrial Shadows, doth loſe the round Splendor which it borrowed from the Sun; and that the Stars, whoſe Light was before obſcured by the greater Brightneſs of the Moon, begin to ſhine out: From whence the Antients, whoſe Superſtition made them believe that that Decreaſe was occaſioned by Charms, did think they might deliver her from it by the tinkling of brazen Veſſels or Cymbals: From whence *Tibullus*,

Cantus & è curru Lunam deducere tentat
Et faceret, ſi non æra repulſa ſonent.

And *Juven. Sat.* 6. *Tot pariter pelves, tot tintinnabula dicas*
Pulſari: jam nemo tubas atq; æra fatiget,
Una laboranti poterit ſuccurrere Lunæ.

And *Virg. Eclog.* 8. *Carmina vel Cœlo poſſunt deducere Lunam.*

All theſe things, ſaith *Boetius*, make the Admiration of the Vulgar, becauſe they know not the Cauſes of them.

Diſplays thoſe Stars which ſhe before
Had in her brighter Glories hid.
A vulgar Error is retain'd
By many People, who do think
To reſcue Luna *from Eclipſe*
With brazen Cymbals, and with Strokes
On Baſins, which do rend the Air.
Yet none admire when (o) Corus *blows,*
And makes the Waves aſſault the Shore;
Nor when the Sun's refreſhing Heat,
Diſſolves vaſt Heaps of congeal'd Snow.
For here the Cauſes open lie:
But thoſe which cloſely are wrapt up,
Diſquiet much the Thoughts and Mind.
The giddy People ſtand amaz'd
At that which rarely or by chance arrives.
But if that cloudy Error would depart,
Which ſtupid Ignorance doth raiſe,
Theſe things no more by Men would be admir'd.

PROSA

(o) *Corus,*] Or *Caurus*, the North-weſt Wind. Philoſophy having ſhewed that Men wonder at many things becauſe they know not the Cauſes of them, doth now ſhew that they wonder not at things of which they know the Cauſes: As why *Corus* doth beat the Waves fiercely againſt the Sea-Coaſts, they knowing that Wind is a moved Body, and that any Body which hath Motion doth naturally ſtrike againſt any other Body which meets it in its way. As alſo Men do not admire why any Heap of Snow hardened and congealed by Cold, ſhould be melted by the Heat of the Sun, becauſe they know that the quiet Parts of the hardened Snow may be diſſolved by the moved Particles of the warm Sun,

PROSA VI.

Boet. SO it is; but becauſe it is thy Province to unfold the hidden Cauſes of things, and to lay open thoſe Reaſons which are now invelop'd in Darkneſs, I intreat thee to give me thy Judgment in this Matter, and to diſcourſe upon it, for this Wonder troubles me very much. Philoſophy then a little ſmiling, ſaid to me, O thou call'ſt upon me to declare to thee the greateſt thing which could be asked, and which indeed can ſcarce be anſwered: For ſuch is the Matter of it, that one Doubt being removed, innumerable others, like the Heads of (p) *Hydra*, grow up. Nor would there indeed be any End of them, unleſs they were reſtrained by the Quickneſs and lively Fire of the Mind: For in this Matter Men are wont to make Queſtions of the ſimple Actings of Providence, of the Order and Courſe of Deſtiny, of ſudden Chance, of Knowledge,

(p) *Hydra.*] This was a Monſter feigned by the Poets to have fifty, or, as others will, an hundred Heads; one of which being cut off, two did ariſe in its Place, till *Hercules* having cut off one of the Heads, did ſear the Wound with hot Iron.

ledge, of Divine Predeſtination, and of Free-will: And of what Weight theſe things are, thou thy ſelf may'ſt perceive. But becauſe it is part of thy Medicine, and it will contribute much to thy Cure to know theſe things, although I am confined within the narrow Bounds of Time, I ſhall endeavour to give thee ſome Taſte of them. And although the Charms and Muſick of my Verſe may delight thee, yet thou muſt defer that Pleaſure a little, whilſt I in order weave together my Reaſons, which may tend to the Solution of thy Doubts. *Bo.* Obſerve thy own Method as it pleaſeth thee. Then taking her Beginning as from another Principle, ſhe thus diſcourſed. *Ph.* The Generation of all things, and every Progreſſion of changeable Natures, and all things which are any way moved, receive their Cauſes, Order and Forms out of the Stability or Conſtancy of the Divine Mind. And this being placed in the Height of its own Purity or Simplicity, doth eſtabliſh a manifold Mode or Way in doing things; which Mode or Manner of Proceeding, when Men behold it in the Purity of the Divine Underſtanding, is called Providence; but being apply'd and referr'd to

that

that which it moveth, and of which it diſpoſeth, it is called Fate or Deſtiny. And if any one ſhall throughly weigh in his Mind the Force and Energy of the one and of the other, he ſhall ſoon find them to be different things: For Providence is that Divine Reaſon ſettled in the chief Governor of the World, by which he diſpoſeth all things; but Fate or Deſtiny is a Diſpoſition inherent in moveable Beings, by which Providence knits them together in their Orders. Providence embraces and comprehends all thing, although divers, although infinite; but Fate orders and digeſts all ſingle things into Motion, and diſtributeth them according to Place, Form and Time: So that the Explication of this temporal Order being joined or folded up, in regard to the Divine Mind, may be called Providence; and being unfolded and digeſted according to Time, and the other Circumſtances, it may be called Fate. And although theſe things be different, yet one of them depends upon the other; for the Order of Fate proceeds from the pure Simplicity of Providence: For as the Artificer forming in his Mind the Shape of the thing which he is about to make, moves to effect his Work,

and

and doth in proceſs of time draw out that which before he had ſingly in his Imagination deſigned; ſo God by his Providence ſimply and firmly doth diſpoſe the things which are to be done; and he doth in ſeveral Ways, and according to Time, adminiſter by Fate thoſe very things which he hath ſo diſpoſed. So then, whether Fate by exerciſed and moved by ſome Divine Spirits which attend upon Providence, or by ſome Soul, or by the Miniſtry of the whole Body of Nature, or by the Celeſtial Motions of the Stars, or by Angelick Virtue, or by the manifold Subtlety of Demons, whether good or bad, or if by any of theſe, or if by all of them the Series of Fate is woven; this certainly is manifeſt, that the immovable and ſimple way of doing Things is Providence; and that the movable Contexture and temporal Order of thoſe things which the Divine Purity fore-diſpoſed and ordered to be done, is Fate. Hence it is that all things which are under the Dominion of Fate, are alſo ſubject to Providence, which commands even Fate it ſelf. But ſome things which are placed under the Guidance and Protection of Providence, are wholly exempt from the Juriſdiction of Fate, and ſurmount the

the Series of it; and thoſe are ſuch things as are ſtably fixed near to the Divinity, and are above the Order of fatal Mobility. For even as amongſt ſeveral Circles turning about the ſame Centre, that which is innermoſt approacheth moſt to the Simplicity of the middle Point, and is as it were a Centre, round which they may turn, to thoſe placed without it; and that which is outermoſt, rolling in a greater Circuit, the further it departs from the middle Individuity of the Point, ſo much the more Space it doth fill; but yet if any thing ſhould join and faſten it ſelf to the Point, it is conſtrained to be immovable, and ceaſeth to be dilated. By parity of Reaſon the further any thing departeth from the firſt Mind, that is from God, it is ſo much the more embaraſſed, and faſter bound in the Bonds of Deſtiny; and every thing is by ſo much the freer from Fate, by how much it approacheth nearer to the Centre of all things. And if it cloſely adheres to the Firmneſs of the ſupreme Mind, without moving, it goes beyond the Neceſſity and Power of Deſtiny. As Ratiocination then is to the Intellect, as that which is begotten, is to that which hath a proper Being, a Time is to Eternity, as the Circle is to the Centre; ſo is the

the movable Order of Fate to the ſtable Simplicity of Providence. This Order moveth the Heavens and the Stars, tempereth the Elements, and maketh them agree amongſt themſelves, and by an alternative Change transforms them. It reneweth all things which are born, and which die by the like Progreſſions of Sexes and Seeds. This binds together the Actions and Fortunes of Men by an indiſſoluble Connection of Cauſes; which, ſince they proceed from the Origine of immovable Providence, muſt alſo themſelves neceſſarily be unchangeable: For ſo things are always beſt governed, if that pure Simplicity or Singleneſs, dwelling in the Divine Nature, may produce that unalterable Order of Cauſes; for this Order, by its own Unchangeableneſs and Conſtancy, may reſtain thoſe things which in their Nature are mutable, and which would otherwiſe raſhly and irregularly float about. Hence it is that although things may ſeem confuſed and diſturbed to Men who cannot aright conſider this Order, nevertheleſs the proper Manner and Courſe of every thing directs and diſpoſeth it to the true Good: For there is nothing done for the ſake of Evil, no not by the moſt flagitious

gitious Wretches; who, as I have fully before demonſtrated, are in their Reſearches after Good diverted by crooked Error, whilſt the Order proceeding from the Centre of Sovereign Good doth not miſ-lead any from its Principles. But thou may'ſt ſay, what greater Confuſion can there be, that both proſperous and adverſe things ſhould by times happen to good Men, and that evil Men can enjoy what their Hearts can deſire, and yet be afflicted too with things which they hate? Do People live now-a-days ſo virtuouſly, and with ſo much Integrity, that thoſe whom Men think good or bad, muſt neceſſarily be either? But in this the Judgments of Men diſagree much: For thoſe whom ſome judge worthy of Reward, others think to deſerve Puniſhment. But let us grant, that it is poſſible that ſome one may be able to diſtinguiſh betwixt the Good and the Bad; Is it poſſible therefore that he ſhould look into the inward Temperament of the Mind, and pronounce of it as one may of the Body? But it is miraculous to him who knows it not, why ſweet things ſhould be agreeable to ſome Bodies, and bitter to others; and why ſome ſick People are eaſed by Lenitives, others

others are helped by ſharper Medicines. But it is no wonder to the Phyſician, who knoweth the Meaſure and Temperament of Health and Sickneſs. But what other thing is it that makes the Mind healthful and ſtrong than Goodneſs? And what is its Sickneſs but Vice? Who is the Preſerver of Good, and the Driver away of Evil, other than God the great Ruler and Phyſician of the Mind? who, when he looks about him from the high Obſervatory of his Providence, ſees and knows what is convenient for every one, and then accommodates him with the Convenience. Hence then proceeds that remarkable Miracle of the Order of Deſtiny, ſince the all-knowing God doth that at which the Ignorant are aſtoniſhed. But now that I may glance at a few things concerning the Depth of the Divine Knowledge, which human Reaſon may comprehend, that Man whom thou believeſt to be moſt juſt, and the greateſt Obſerver and Maintainer of Equity, of that Man, I ſay, the all-knowing Providence doth think otherwiſe. And (*q*) my Familiar *Lucan*

(*q*) *My Familiar Lucan.*] *Lucan* is here ſtiled by Philoſophy *Familiaris noſter Lucanus*, becauſe he was a Philoſopher, and a Vein of Philoſophy ſeems to run through the whole Work of his *Pharſalia*.

Lucan told us, that the vanquiſhing Cauſe was pleaſing to the Gods, but the vanquiſh'd to *Cato*: Know this then, that whatſoever thou ſeeſt done contrary to thy Hope or Expectation, that notwithſtanding the Order of things is preſerved right and entire; but to thy perverted Opinion it ſeemeth Confuſion. But let us ſuppoſe that a Man may have behaved himſelf ſo well, that the Approbation of God and Man may both agree in him; but he is perhaps of a weak Courage: ſo that if any thing croſs ſhould befal him, he will forgo his Innocence, ſince with it he cannot retain his Fortune. The wiſe Diſpenſation of Providence then ſpareth him whom Adverſity may make worſe, leſt he ſhould be put to labour and travel, who is not able to undergo ſuch Hardſhip, nor to bear Afflictions. Another Man is Maſter of all Virtues, is holy, and one who draws nigh to God: Providence judgeth it Injuſtice that that Man ſhould be oppreſſed by any Adverſity; ſo that it will not ſuffer him to labour even under any bodily Diſtemper: But as (r) one more excellent than I ſaid, Ἀνδρὸς ἱερᾶ

(r) *One more excellent than I.*] It is ſuppoſed that our Philoſopher meaneth here *Hermes Triſmegiſtus*:

ἱερᾶ σῶμα δυνάμεις οἰκοδομοῦσι· *Virtues do build up the Body of the Holy Man.* But it often comes to paſs that good Men have the Government of things committed to them, that the exuberant Improbity of ill Men may be repell'd and abated. To ſome, according to the Qualities of their Minds, he gives a kind of Mixture of Fortune, chequered with Good and Evil: Upon ſome he lays grievous heavy Croſſes, leſt they ſhould grow luxurious by too long a Courſe of Felicity: Upon others he ſometimes lays alſo heavy Croſſes, that their Virtues may be confirmed by the Uſe and Exerciſe of Patience: Some fear more than they ought that thing which they can bear: Others deſpiſe more than they ought that which they cannot; and thoſe, that by the Experiment they may come to the Knowledge of themſelves, he ſometimes afflicts. And many there are who have purchas'd a great

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He was an *Egyptian* Philoſopher, and called *Triſmegiſtus*, that is, *ter maximus*, becauſe he is ſaid to have ſpoken of a Trinity in the Godhead, by *Suidas*; or becauſe he was both a King, a Prieſt, and a Philoſopher: He firſt diſtinguiſhed Time into Hours; he lived in the time of *Moſes*, about the Year of the World 2440.

great Name in the World, at the Expence of a glorious Death. And ſome Men whoſe Courage hath not yielded to Torment, have given a noble Example to others, that Virtue is not to be overcome by Adverſity. And there is no doubt but that all theſe things are done juſtly and in order, and for the Good of thoſe to whom they happen. It alſo proceeds from the ſaid Cauſes that ſometimes Adverſity, ſometimes Proſperity, comes to be the Lot of ill Men. And it is the Wonder of no Man, that flagitious Perſons ſhould be afflicted, becauſe they are always thought to deſerve what comes upon them; and that their Puniſhment doth deter others from ſuch Aims, and often work a Reformation in thoſe on whom they are inflicted: But the Proſperity of ſuch yields a great Argument to the Good, and directs them what to judge of this kind of Happineſs, which they ſo often ſee to fall to the ſhare of the worſt of Men. In which thing I think often there is a Diſpenſation, becauſe the Nature of ſome Men may be ſo forward and importunate, that Poverty, and the want of Neceſſaries, would rather urge them to do ill. But this Diſeaſe Providence doth cure, by applying the power-

ful Medicine of Money. One Man finding his Conſcience deeply ſpotted with Crimes, and comparing himſelf and his Fortune, fears perhaps that the Happineſs which he enjoyed by the Uſe of it, ſhould be wholly done away by its Loſs; he will therefore change his Manners, and whilſt he fears to loſe his Eſtate he will leave his Impiety. Upon another Happineſs is conferr'd without Deſert, and that precipitates him into a merited Deſtruction. To ſome there is a Power of Puniſhing granted, that it may exerciſe the Virtues of the Good, and may be Cauſe of Puniſhment and Torment to the Evil. For as there is no Covenant or Agreement betwixt the Virtuous and the Wicked, ſo neither can wretched Men agree amongſt themſelves. And why ſhould they? for they diſagree amongſt themſelves by reaſon of their Vices, which rend and tear the Conſcience: and they often do thoſe things, which when they are over, they judge they ought not to have done them. From whence Providence hath often produced a ſignal Miracle, to wit, that evil Men have often made other ill Men good: For when ſome of theſe find that they have ſuffered an Injury from others of them, urged by the

Hat

Hate of thoſe that have offended them, they have returned to the Ways of Virtue, ſtudying nothing more than to be unlike to thoſe Perſons whom they hate. It is only the great Power of God which can make Evil turn to Good, when by uſing them agreeably and conveniently he draws out of them the Effect of ſome Good: For a certain Order embraceth all Beings, ſo that whatſoever doth depart from the Reaſon and Laws of that Order which is aſſigned to it, yet it paſſeth into and under the Laws of another Order; for nothing is left in the Power of Chance or Uncertainty in the Realm of Providence. Ἀργαλέον δ' ἐμὲ ταῦτα θεὸν ὡς πάντ' ἀγορεύειν. *It is hard for me to expreſs how God rules and diſpoſeth all things by his Providence.* Nor is it lawful for a Man (if he could) to comprehend all the Machines and Movements of the Divine Work, even in his Thought, much leſs to declare and deſcribe them in Words. Let it ſuffice to have ſeen only this, that God, the Framer of all Natures, orders and diſpoſeth every thing towards Good; and whilſt he endeavours to retain thoſe things which he hath made in his own Likeneſs, he baniſheth all Evil by the

Courſe of Deſtiny, without the Bounds of his Commonwealth. Hence it is that if thou doſt but regard the all-diſpoſing Providence, thou may'ſt eaſily ſee, that there are not thoſe Evils which Men believe do abound upon the Face of the Earth. But now I ſee that thou doſt almoſt lie down under the Weight and Prolixity of my Reaſoning; and that thou doſt expect the Muſick of my Verſe: receive then this Draught with which when thou art refreſh'd, thou may'ſt more ſtrongly proceed to other Matters which yet remain.

METRUM VI.

Si vis celſi jura tonantis
Purâ ſolers cernere mente,
Aſpice ſummi culmina Cœli, &c.

If with a Mind well-clear'd thou wouldſt
Weigh well the Laws of the high Thunderer,
Behold the Height of th' Empyrean Heaven;
There by a juſt and certain Bound the Stars
Preſerve their antient Peace and Amity.
The Sun being mov'd by his reſplendent Flame
Doth not impede pale Phœbe's *colder Sphere.*
Nor doth the Northern Beur, which proudly round
The towring Battlements of th'Univerſe
Inclines his headlong Courſe, ever deſire
To drench his Flames in the vaſt Ocean,

Al-

Although he ſees the other Stars do ſo.
Veſper *obſerving Time, exactly leads*
The Horns of Night, and Lucifer *again*
Brings on the Day, which cheriſheth the Earth.
So mutual Love doth all things ever move:
And from the ſtarry Regions cruel War
Is baniſh'd far. This beauteous Concord ſo
In equal Meaſures tempers th'Elements;
That when things moiſt and dry begin to fight,
They do attack and do retreat by turns;
That Cold with Heat a laſting Peace doth make;
That the aſpiring Flame may mount on high,
And that the Earth may tow'rds its Centre tend.
By theſe ſame Cauſes in the warming Spring
The flowring Year doth grateful Sweets breath out,
The hotter Summer ripeneth the Corn:
Loaden with Apples then Autumnus *comes,*
And Winter wets the Earth with many Showers.
This Temperature doth nouriſh and bring forth
Whatever in the Univerſe doth breath;
And this doth alſo take away and hide,
And doth by Death efface whatever has been born.
Whilſt the World's Creator ſits on high,
And ruling meſnageth the Reins of things,
The mighty King and Lord, Fountain and Source,
The Law, and the wiſe Judge of Equity,
Thoſe things to which he did a Motion give
He ſtops, and thus being mov'd, he doth confirm.
For if their direct Motions he did not
Revoke, and forc'd them in a Round to move,
Thoſe things which now by Order do endure
Would ſtraight from their Beginning fall, and ſoon
Would into nothing be reſolv'd.
This Love to every thing is common then,

And all things do propoſe Good as their End;
For otherwiſe they could not laſt, unleſs
By Love's kind Circulation they revert
To that firſt Cauſe, which gave them Being, God.

PROSA VII.

Phil. DOST thou not ſee now what follows from all the things which I have ſpoken. *Bo.* What is the Conſequence? *Ph.* That all Fortune is good. *Bo.* And how, I prithee, can that be? *Ph.* Obſerve then that ſince all Fortune is either proſperous or adverſe, it is given either to reward or exerciſe the Good, or to puniſh or correct the Bad; and all Fortune is good which appears to be either juſt or profitable. *Bo.* The Reaſon is moſt true, and if I conſider the Doctrine either of Providence or Fate, which a little before thou taught'ſt me, thy Opinion is founded upon a firm Ground. But let us range it, if thou pleaſeſt, amongſt thoſe Poſitions which, a little before, thou ſaidſt were not commonly believed by the People. *Ph.* Why ſo? *Bo.* Becauſe it is the common and frequent Phraſe of Men, that the Fortune of ſuch an one is bad. *Ph.* Wilt thou then that I ſhall for a while draw

draw nearer to the Peoples way of Diſcourſe, leſt we ſhould ſeem too much to have receded from the Uſages of Mankind? *Bo.* As thou pleaſeſt. *Ph.* Thinkeſt thou not then that every thing which is profitable is good? *Bo.* Yes ſurely. *Ph.* But whatſoever doth either exerciſe or correct is profitable. *Bo.* I confeſs it. *Ph.* Therefore 'tis good. *Bo.* Why ſhould it not? *Ph.* But this is the Fortune of them who are either fixed in Virtue, and wage a conſtant War againſt Adverſity, or of thoſe who, abandoning Vice, take the way of Virtue. *Bo.* I cannot deny it. *Ph.* But what ſay'ſt thou of that pleaſant Fortune which is given as a Reward to good Men, do the *Many* conceive it to be ill? *Bo.* Certainly no, but rather they believe it to be very good, as it is indeed. *Ph.* But what ſay'ſt thou of that other, which although it be ſharp, and inflicts juſt Puniſhment upon the Wicked, do Men take it to be good? *Bo.* No ſure, but rather the moſt wretched and tormenting thing that can be thought upon. *Ph.* Behold then, and mark well, if we, following the Opinion of the People, have not concluded ſomething which is very contrary to the common Opinion. *Bo.* What is that? *Ph.* It followeth clearly to the things before

granted, that whatſoever the Fortune of all thoſe who are either in poſſeſſion of, or growing in Virtue, or otherwiſe in ſearch after her, may be, it is good; but that the Fortune of thoſe who live in Impiety and Sin muſt be the worſt of any thing. *Bo.* That is true, although no one dare confeſs it. *Ph.* Why ſo, for the wiſe Man ought not to be caſt down when he is brought into the Field to wage War with Fortune, no more than the valiant Man ought to be diſmayed when he hears the Trumpet ſound to Battel: For Difficulty and Hardſhip giveth the Occaſion to one that he may encreaſe and propagate his Glory; and to the other, that he may confirm and improve his Wiſdom. From hence is Virtue denominated, becauſe leaning upon its own Strength, and confiding in its proper Force, it is not to be overcome by Adverſity: Nor thou who art ſo far advanced in the Courſe of Virtue, art not to be carried away by Delights, and to wallow in Luſt; thou muſt engage valiantly and fiercely againſt every Fortune. And leſt Adverſity ſhould oppreſs thee, or Proſperity corrupt thee, poſſeſs thy ſelf of the Golden Mean, and retain it with all thy Strength: For whatſoever is below, or goeth beyond that, implies

implies a Contempt of true Happineſs, and loſeth the Reward of its Labour. It lieth in thy own Hand to chuſe what Fortune thou likeſt; for all Fortune which ſeemeth ſharp and grievous, unleſs it exerciſe the Virtues of the Good, or chaſtiſe the Impiety of the Wicked, is a Puniſhment.

METRUM VII.

Bella bis quinis operatus annis
Ultor Atreides Phrygiæ ruinis
Fratris amiſſos thalamos piavit, &c.

By ten Years bloody War, and (*s*) Phrygia's *Fate*
(*t*) Atreides *did revenge, and expiate*

(*s*) *Phrygia.*] It is a Region of the Leſſer *Aſia*, ſituated towards the Weſt, according to *Ptolomy* and *Strabo*.

(*t*) *Atreides.*] *Agamemnon. Paris* the Son of *Priam* King of *Troy* having equipped a Fleet, went into *Greece* to viſit *Menelaus* King of *Sparta*, and againſt the Laws of Hoſpitality ſtole away his Wife; which *Agamemnon* the Son of *Atreus*, and Brother of the aforeſaid *Menelaus*, very much reſenting, he did call together the *Grecian* Chieftains, and ſailing into *Phrygia*, beſieged *Troy*; and having taken it, after a Siege of ten Years, deſtroyed it with Fire and Sword. The ſame *Agamemnon* when he was going upon this Expedition, when he arrived at *Aulis* a Port of *Bœotia*, and had made a Review of his Army, did ignorantly kill an Hart which had been conſecrated to *Diana*; with which the Goddeſs being offended, did ſend a Peſtilence, and ſuppreſſed the Winds, ſo that he laid Wind-bound in the Haven. He conſul

His Brother's Loſs. Whilſt his unquiet Mind
Preſs'd him to ſail, with Blood he buys a Wind
For the Argolick *Fleet, he puts off all*
Compaſſion, and vows his Daughter ſhall
A Victim to the injur'd Goddeſs fall.
The wiſe Ulyſſes *did with Tears lament* [*ſent*
His ſlaughtered Friends, whom (*u*) Polyphemus
Devour'd by him down to the Shades; but he
Appeas'd their Manes, *putting out the Eye*
Of that great Monſter, whilſt he in his Den
Did lie at Eaſe, buried in Sleep and Wine.

His

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ted in his Exigence the Oracle, which gave for Anſwer, that the Gods would not be appeaſed till he had ſacrificed *Iphigenia* his Daughter; *Agamemnon* obeyed, and himſelf performed the Office of the Prieſt, by ſacrificing his Daughter; ſo that after many Labours and Perils he accompliſhed his Enterprize. Hence *Virgil. Æn. lib.* 2.

Sæpe fugam Danai Troja cupiere relictâ
Moliri, & longo feſſi diſcedere bello,
Feciſſentque utinam! ſæpe illos aſpera Ponti
Intercluſit hyems, & terruit Auſter euntes.
Præcipuè cum jam hic trabibus contextus acernis
Staret equus, toto ſonuerunt æthere nimbi:
Suſpenſi Eurypylum ſcitatum Oracula Phœbi
Mittimus; iſque adytis hæc triſtia dicta reportat:
Sanguine placaſtis ventos, & virgine cæsâ.
Cum primum Iliacas Danai veniſtis ad oras, &c.

(*u*) *Polyphemus.*] Feigned to be one of the *Cyclops*, and the Son of *Neptune*, a huge Giant, who had but one Eye, and that feigned to be in his Forehead: He took *Ulyſſes* and four of his Company, and kept them in his Den; he devoured his Companions; but *Ulyſſes* having a Bottle of ſtrong Wine, he gave it to him to drink, which caſt him into a deep Sleep; ſo that *Ulyſſes* with his Staff put out his Eye, and made his Eſcape.

His many Labours conſecrate to Fame
The Great (w) Alcides, *and his mighty Name.*
The (x) *Centaurs, and the* (y) *Lion he o'erthrew,*
And took the Spoil; he the foul (z) *Harpies ſlew:*
Though

(w) *Alcides.*] Philoſophy proveth by the Example of *Hercules*, that Heaven and Immortality are not to be attained to but by the undergoing of many afflicting Labours upon Earth. He was feigned to be the Son of *Jupiter* and *Alcmena*, and therefore hated by *Juno*, who exerciſed him ſtill with new Toils and Adventures.

(x) *The Centaurs.*] This was the firſt Labour of *Hercules*. The Centaurs were People of *Theſſaly*, inhabiting the Country joining upon the Mountain *Pelion*, who firſt attempted to make Horſes tame, and to fight upon them: For this Reaſon they were looked upon by their Neighbours to be Monſters, and to have the Parts both of Men and Horſes. *Hercules* ſetting upon theſe People, overcame and ſlew many of them.

(y) *The Lion.*] In the *Nemaan* Wood, which was a wild Part of the Country of *Achaia*, there was a Lion of an extraordinary Greatneſs, which was invulnerable by any Weapon made either of Iron or Braſs: But *Hercules* attacking him, kill'd him with his Hands, and cloathed himſelf with his Skin. This was his ſecond Labour.

(z) *The Harpies.*] They were feigned to be Birds of ſo great Dimenſion, hovering always about a Town called *Stymphalus* in *Arcadia*, that they darkned the Sun; and ſo ravenous, that they ſpoiled the whole Country about. *Hercules* is ſaid to have invented a Timbrel or ſounding Inſtrument of Braſs, and to have driven them all away: which was his third Labour.

——— *Unciſque timendæ*
Unguibus Arcadiæ volucres Stymphâla colentes.
Lucret. lib. 5.

(a) Though in the Door the watchful Dragon lay,
He boldly took the Golden Fruit away:
He made (b) grim Cerberus *to a Chain ſubmit;*
He overthrew the mighty (c) Diomede,
And made his fiery Horſes on him feed.

He

(*a*) *Though in the Door*, &c.] His fourth Labour was this: The *Heſperides*, Daughters of *Heſperus*, who was Brother of *Atlas*, viz. *Egle*, *Arethuſa* and *Heſperethuſa*, were feigned to have poſſeſſed Gardens, lying near to *Lixa*, called now by the Europeans *L'arache*, a Town of *Mauritania Tingitana*, which takes its Denomination from *Tingis*, now *Tangier*, which were planted with Trees which produced Golden Fruit, and which were guarded by a waking Dragon; which Dragon *Hercules* ſlew, and carried the Fruit to *Euriſtheus* his Father-in-law.

(*b*) *Cerberus*.] *Pirithous*, the Son of *Ixion*, his Wife *Hippodame* being dead, made an Agreement with *Theſeus*, that they ſhould marry none who were not deſcended from *Jupiter*. Upon this *Theſeus* ſtole away *Helena*; and *Pirithous* deſigning to take away *Proſerpina* the Wife of *Pluto*, went down to Hell, *Theſeus* and *Hercules* accompanying him; but *Pirithous* upon his firſt Attempt was kill'd by *Cerberus*, whom *Theſeus* endeavouring to help, was taken alive by *Pluto*, and was bound by him till *Hercules* bound *Cerberus* in a threefold Chain. This was his fifth Labour.

(*c*) *Diomedes*.] He was King of *Thracia*, and fed his Horſes with Man's Fleſh; *Hercules* ſlew him, and gave him to his Horſes to be eaten. This was his ſixth Labour. From whence *Ovid*,

Non tibi ſuccurrit crudi Diomedis imago,
Efferus humanâ qui dape pavit equos.

He burnt the Poiſon, and did (*d*) Hydra *tame,*
The headlong (*e*) Achelous *he o'ercame,*
Bluſhing within his Banks he hid his Head.
On Libyan *Sands he left* (*f*) Antæus *dead:*
He by the Death of (*g*) Cacus *did appeaſe*
Evander's *Wrath: the foaming* (*h*) *Boar did ſeize:*
Thoſe

(*d*) The ſeventh Labour of *Hercules* was the killing of *Hydra. Videſis Litt.* (*p*) *ſupra.*

(*e*) *Achelous.*] The eighth Labour of *Hercules* was this: *Achelous,* feigned to be the Son of *Oceanus* and *Tethys,* fought with *Hercules* for *Deianira* the Daughter of *Oeneus* King of *Caledonia*; but *Achelous* being unequal in Strength to him, turned himſelf firſt into a Serpent, then into a Bull, but *Hercules* cut off his Horn, which became the *Cornu copiæ,* or Horn of Plenty, which made *Achelous,* being aſhamed to appear with one Horn, to hide himſelf in a River of his Name.

(*f*) *Antæus.*] He was feigned to be the Son of *Neptune* and the Earth, and to be of ſo large Dimenſions that he was ſaid to be of the Height of ſixty four Cubits: He engaging in Fight with *Hercules,* ſo often as his Strength failed him touched the Earth, and recovered Strength, which when *Hercules* perceived, he lifted him up into the Air, and ſo killed him, which was his ninth Labour.

(*g*) *Cacus.*] The tenth Labour which *Hercules* did accompliſh was killing of *Cacus,* feigned to be the Son of *Vulcan,* and who infeſted all *Italy* with his Robberies, and did not ſpare *Hercules* himſelf; for he ſtole his Oxen; and that he might not be diſcovered by their Footſteps, he drew them by the Tails into his Cave; but *Hercules* diſcovering them by their Lowing, recovered his Cattle, and killed *Cacus,* revenging an Injury which *Cacus* had done to *Evander,* whoſe Gueſt or Servant he had been.

(*h*) *The Boar.*] The *Erymanthian* Boar in *Arcadia,* which was ſo large and fierce that it almoſt had depopu-

Thoſe Shoulders which the (i) Spheres were ſoon to
That both his laſt and nobleſt Labour was; [preſs,
And he did merit to be call'd a God,
Who did ſupport ſo glorious a Load.
Go then, ye noble Souls, diſdain Delay,
Follow the great Example in his way:
Why, O ye ſlothful, do ye baſely fly?
Who conquers Earth doth gain Eternity.

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lated the whole Country: *Hercules* brought this Boar to *Euryſtheus* King of *Micene* in *Greece*, which was his eleventh Labour.

(i) *The Spheres.*] *Atlas* is an high Hill of *Mauritania*, which ſtretcheth it ſelf through a great Part of *Africa*, from the *Atlantick* Ocean, called ſo from this Mountain, as far Eaſtwards as the Confines of the Deſarts of *Barca*: It is called now by the *Spaniards Los Montes Claros*; by other *Europeans* the Mountain *Atlas*. It received its Name from *Atlas* a King of *Mauritania*, who becauſe he was a great Aſtronomer, and, as it is ſaid, Inventor of Aſtrology, was feigned to bear the Heavens upon his Shoulders, by maintaining and progating the Science of it. *Hercules* is fabled for one Day to have eaſed *Atlas* of that Weight, for which he merited an ἀποθέωσις, and to be admitted into the Society of the Gods. From whence therefore this is called his laſt and nobleſt Labour.

Anicius Manlius Severinus

BOETIUS,

OF THE

Conſolation *of* Philoſophy.

BOOK the Fifth.

The ARGUMENT.

In this Book Boetius *defineth Chance: He declareth whether there be Free-will or not, and what is the Order of Providence; and he deſcribeth the Methods of Deſtiny in the Adminiſtration of things. He then proveth that the Preſcience of God doth not take away the Liberty of Men; which whole Queſtion he handles and ſolves with moſt ſolid Reaſons.*

PROSA

PROSA I.

THUS ſhe had ſpoken, and turned her Diſcourſe to handle and diſpatch ſome other Matters; when I thus beſpake her. Thy Exhortation is moſt juſt and right, and moſt worthy of thy Authority: But what thou but now ſay'ſt, to wit, that the Queſtion concerning Providence was intangled with many others, I find by Experience to be true: Therefore I now ask, if Chance be any thing at all, and if it be, what thou takeſt it to be? *Ph.* I haſten to pay the Debt of my Promiſe, and to open that way to thee which may lead thee back to thy Country. But although it may be very profitable, and much to thy Advantage to know theſe things, yet they lead us out of our deſigned way: And it is to be feared that if thou ſhouldſt be tired by purſuing theſe By-paths, that is, by diſcuſſing Queſtions foreign to our Subject, thou wouldſt not be able to perform thy Journey in following the right Road. *Bo.* Fear not that at all; for it will as much refreſh me as Reſt, to know thoſe things in which I am moſt delighted,

ed, since there is no Reason to doubt of the things following, when every part of thy Disputation shall have been grounded upon undoubted Truth and Certainty. *Ph.* I will then comply with thee: If any Man doth define Chance to be an Event produced by a rash Motion, and without any connection of Causes, I then affirm that Chance is nothing, and I pronounce it to be an empty Word, without any Signification of the subject Matter; for who can imagine, that God restraining all things by Order, there should be any Place left for rash Folly and Disorder? For it is a great Truth, that nothing can spring out of nothing; which none of the Ancients ever oppos'd, although they understood it not of God, the operating Principle, the chief Beginner, and Worker of all things; but they made a kind of a Foundation of a material Subject, that is, of the Nature of all Reason: But if any thing doth arise from no Causes, that will seem to spring out of nothing. But if this cannot be done, it is impossible that Chance should be any such thing as it is before defined. *Eo.* What then, is there nothing which may rightly be called Chance or Fortune?

Or

Or is there any thing, although concealed from the Vulgar, to which these Words may be applied? *Ph.* My *Aristotle*, in his Physicks, gives this a brief Definition, and with a Reason near to Truth. *Bo.* How I pray thee doth he define it? *Ph.* So often as a Man doth any thing, for the sake of any other thing, and another thing than that he intended to do, is produced by other Causes, that thing so produced is called Chance: As if a Man break up the Earth upon the account of Tillage, and find there Gold hidden, this is believed to happen by Chance, although it be not so: For it hath its proper Causes; the unforeseen and unexpected Concourse of which seemeth to have brought forth Chance: For if the Husband-man had not plowed his Field, and if the Hider of the Gold had not hid it in that Place, the Gold had not been found. These are therefore the Causes of a fortuitous Gain and Advantage, which proceed from a Conflux of encountring Causes, and not from the Intention of the Doer; For neither he who hid the Gold, nor he who tilled the Field, intended or understood that that Treasure should be found there: But, as I said, it happened that the one did

did dig where the other had hid his Money; and ſo theſe Actions concurring, the mentioned Effect was produc'd. Therefore Chance may be defined to be an unthought-of Event of Cauſes flowing together in things which are done to attain ſome other End: But that Order which proceeds by an unavoidable Connection of things, ſtreaming from the Fountain of Providence, and which ranks all things according to Place and Time, maketh all Cauſes aſſemble and meet together.

METRUM I.

Rupis Achæmeniæ ſcopulis, ubi verſa ſequentum
Pectoribus figit ſpicula pugna fugax, &c.

Swift (*a*) Tygris *and* Euphrates *flow*
From th' (*b*) Achemenian *Mountains rocky Brow, Where*

(*a*) *Tygris* and *Euphrates.*] *Tygris* is denominated from its ſwift Flowing, its Name in the *Perſian* Language ſignifying an Arrow. It is a River which ariſeth in the greater *Armenia*: *Virgil* mentioneth it in his 6th Eclogue.

Ante pererratis amborum finibus exul
Aut Ararim Parthus bibet, aut Germania Tigrim.

Euphrates is another River ſo called from the Pleaſure and Profit it occaſions to the Inhabitants of thoſe Coun-

Where in his Flight the (c) Parthians *nimble Dart*
Doth backward pierce the keen Purſuer's Heart,
And ſoon again theſe mighty Rivers part.
But if they in their Courſe ſhould meet again,
Whatever things do ſwim on either Stream
Would flow together; Ships together ſteer,
Trees float, which from their Banks the Waters tear,
The mingled Floods would theſe together bear.
Yet the declining Earth, and good
Order, which in its Courſe directs the Flood,
Governs theſe things. So though we often ſee
Chance ſeem to wander unconfin'd and free,
It owns a providential Law which curbs its Liberty.

PROSA

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tries through which it paſſeth, by over-flowing the Fields, and making them fruitful. If theſe Rivers do not ariſe out of the ſame Head, they certainly ſpring from one Mountain; and having for a great way taken their ſeveral Courſes, they at laſt encompaſs *Meſopotamia*, and then joining their Streams they flow together into the *Perſian* Gulph.

(*b*) *Achemenian.*] *Achemenia* by ſome here is underſtood to be *Armenia*, and the Mountain out of which theſe Rivers flow is a Part of *Mount Taurus*.

(*c*) *Parthians.*] The *Parthians* were a People who deſcended from the *Scythians*, and ſtretched the Bounds of their Country to thoſe parts of *Aſia* which were waſhed by the Rivers *Tygris* and *Euphrates*. Theſe People were famous Archers, and uſed in their Battels, when they fled, to ſhoot their Arrows backward, and ſo to gall their Enemies; then turning their Horſes, they would renew the Fight. Hence *Virg. Georg. l.* 3.

Fidentemque fugâ Parthum, verſiſque ſagittis.

PROSA II.

Boet. I Underſtand this well, and I agree that what thou ſay'ſt is true: But is there, I pray thee, any Freedom allowed to our Wills in this long Train of cohering Cauſes, or doth the Chain of Deſtiny alſo bind the Motions of Mens Souls? *Ph.* There is a Freedom of the Will, nor was there ever any rational Nature which was not accompanied with it: For that which naturally hath the Uſe of Reaſon, hath alſo a Judgment by which it may judge of, and diſcern every thing. Of it ſelf then it knoweth what things are to be avoided, and what to be deſired: Now that thing which a Man judgeth to be deſirable he ſeeks, and he refuſeth that which he deems ought to be avoided; therefore whoever is endowed with Reaſon is alſo poſſeſſed of a Liberty of deſiring and refuſing. But I do not hold that this Liberty is equal in all Beings; for in ſupernal and divine Subſtances, ſuch as Spirits and Angels are, there is a clear Judgment, and an incorrupt Will, and a ready and efficacious Power of doing things which are deſired: But the Souls

Souls of Men must necessarily be more free when they continue to exercise themselves in the Contemplation of the Divine Mind; and they must be less so when they are withdrawn from that noble Speculation, and slide into corporeal Substances; and yet less free when they are incompassed by, and closely bound up in earthly Members. But the last and meanest Slavery is, when they give themselves over to Vice, and so fall from the Possession of their proper Reason: For as soon as they remove their Eyes from the Light of the highest Truth, and fix them upon low, dark and base Objects, they are immediately wrapt in a Cloud of Ignorance, are disturbed with pernicious Desires and Affections; to which when they approach are agree, they help forward and increase that Servitude which they bring upon themselves; and in some manner, even under the Liberty proper to them, they are Captives. But yet the Eye of Providence, which beholds all things from Eternity, sees this, and disposeth, according to their Merits, all things as they are predestinated; Πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει· that is, *He seeth and heareth all things.*

Homer. Iliad. γ.

ME-

METRUM II.

Puro clarum lumine Phœbum
Melliflui canit oris Homerus, &c.

The ſweet-tongu'd Homer's *flowing Verſe*
Doth ſing of Phœbus, *and his purer Light;*
Yet the Sun's Rays can never pierce
Into Earth's Bowels, nor his Sight
Reach to the ſecret Chambers of the Deep,
Where Thetis *doth her choiceſt Treaſure keep.*
But with the World's great Maker 'tis not ſo;
He all things from the Heights of Heaven doth ſee,
Nor Earth nor Clouds impede, he'll know
What is, what was, and what ſhall be:
Since God doth every Being then alone
Clearly behold, call him the Only Sun.

PROSA III.

Boet. NOW I am diſtracted with a more difficult Doubt than ever. *Ph.* What is that I pray thee? for I do conjecture at what thou art troubled. *Bo.* It ſeems to be repugnant and adverſe to Reaſon, that God ſhould have a Fore-knowledge of all things, and at the ſame time there ſhould be any ſuch thing as Free-will:

will: For if God foreſees all things, and can in no manner be deceived, then that which Providence hath foreſeen muſt neceſſarily come to paſs. Wherefore if from Eternity God doth not only fore-know the Deeds, but alſo the Counſels and Wills of Men, there can be no Liberty of Will; nor can there be any other Deed, or any other Will than that which Divine Providence, which can by no means be deceived, hath foreſeen or forethought. For if things may fall out contrary to ſuch Foreſeeing, and be wreſted another way, there can be no firm Preſcience of Futurities, but rather an uncertain Opinion of them; and I take it to be impious to believe this of God. Nor do I approve of that Reaſon by which ſome think themſelves able to unlooſe the Knot of this Queſtion: For they ſay that a thing is not neceſſarily to happen, becauſe God hath foreſeen that it will be; but rather on the contrary, becauſe a thing is to happen, it cannot lie hid from the Divine Providence; and ſo the Neceſſity ſlides upon the other ſide, it not being neceſſary that thoſe things ſhould happen which are foreſeen, though it be ſo that thoſe things ſhould be foreſeen which are to happen: And it

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is juſt as if Men buſied themſelves to enquire which thing is the Cauſe of which thing, as whether Preſcience be the Cauſe of the Neceſſity of things to come, or otherwiſe the Neceſſity of things to come were the Cauſe of Providence. But I ſhall now endeavour to evince by Demonſtration, that however the Order of Cauſes may ſtand, the Event of things foreſeen is neceſſary, although Preſcience doth not ſeem to impoſe a Neceſſity upon future things to fall out. For if a Man ſit, the Opinion of him that conjectures that he doth ſit, muſt neceſſarily be true. And again, on the contrary, if that Opinion be true of any one, becauſe he ſits, it is of neceſſity true that he doth ſit. In both of theſe then there is a Neceſſity lodged; for in one is the Neceſſity of Sitting, and in the other is that of Truth: But a Man doth not therefore ſit becauſe the Opinion of his ſitting is true; but the Opinion is rather true, becauſe the Man did ſit before. So that although the Cauſe of Truth ariſeth from the other part, yet there is in both a common Neceſſity ſeated. Thus may we reaſon alſo concerning Providence and future Events: For if therefore becauſe things are future

they are foreſeen, they are not therefore becauſe they are foreſeen to arrive: Nevertheleſs it is neceſſary that things to come ſhould be foreſeen of God; or if foreſeen, that they ſhould happen: And this thing alone is enough to deſtroy the Doctrine of Free-will. But how prepoſterous a thing is it now, that the Event of temporal Things ſhould be ſaid to be the Cauſe of eternal Preſcience? For what other thing is it to imagine that God doth foreſee future things becauſe they are to happen, than to imagine that what hath happened before hath been the Cauſe of God's all-ſearching Providence? Add alſo to this, that when I know that any thing is, it is neceſſary that it ſhould be. So alſo when I know that ſuch a thing ſhall come, that muſt of neceſſity arrive. Hence it therefore follows that the Event of a foreknown thing cannot be avoided. Laſtly, if any Man doth think otherwiſe of a thing than it really is, that is not only not Knowledge, but a falſe Opinion, differing far from the Truth of Knowledge. Wherefore if any thing be ſo to come that its Arrival be not certain and neceſſary, how can it be foreſeen that it will come? For as pure Knowledge is not mingled

mingled and confounded with Falſity, ſo alſo that thing which is conceived by it, and derived from it, can be no otherwiſe than according to its Conception. And this is the Cauſe that Science abhors Lies and Falſity, and cannot be miſtaken in what it knows, becauſe it is neceſſary that every thing ſhould be ſo as that comprehends it to be. What follows then? In what manner doth God know theſe uncertain Contingencies? For if he believes that a thing ſhall inevitably fall out, which poſſibly may not fall out, he is deceived; but to believe or to ſpeak this, is impiouſly to blaſpheme. But if Providence diſcerneth that ſo as things are to come, they ſhall come; ſo that he knows that many may or may not be done, what then is this Fore knowledge, which comprehends nothing certain, nothing ſtable? Or what doth this differ from the ridiculous Divination of (*d*) *Tireſias?* who ſaid,

(*d*) *Tireſias.*] He was a Prophet of *Thebes*, who was feigned to be made blind by *Juno*, and to be endowed with the Faculty of Propheſying by *Jupiter*. Hence *Hor. l. 2. Sermon. Sat. 5.*

Hoc quoque, Tireſia, præter narrata, petenti
Reſponde: quibus amiſſas reparare queam res
Artibus atque modis.

Quicquid dicam aut erit aut non: All that I ſhall ſay ſhall either happen or ſhall not. Or how much doth Divine Providence differ from human Opinion, if it make uncertain Judgments of things, as Men do, the Events whereof are not certain. But if there can be nothing of Uncertainty in him who is the ſure Fountain of all things, the Event of thoſe things muſt be certain which he firmly did know before would happen. Whence it follows that Men have no Freedom in their Counſels and Actions; which the Divine Mind, foreſeeing all things, without Falſity or Error, doth ſtrongly bind, and neceſſarily oblige to one Event. And if it be once granted that there is no Freedom of Will, it is very evident how great the Confuſion, and how mighty the Diſtraction will be of human Affairs: For in vain are Rewards and Puniſhments propos'd to the Virtu-

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——*O nulli quicquam mentite, vides, ut*
Nudus inopſque domum redeam, te vate.

This Prophet uſed to ſpeak ambiguouſly, as others who pretended to that Gift did, and was uſed to ſay, *Quicquid dicam aut erit, aut non.* Whence *Horace* in the ſame Place;

O Laertiade, quicquid dicam aut erit, aut non:
Divinare etenim magnus mihi donat Apollo.

Virtuous and Flagitious, which have not been deſerved by any free and voluntary Motion of the Soul. And that which is now adjudged to be the moſt juſt, will be eſteemed the moſt unequal thing in the World, which is, that evil Men ſhould be puniſhed, and the good rewarded, whom their proper Will doth not incline either to Virtue or Vice, but who are, by a certain Neceſſity impoſed upon Futurities, compell'd and thruſt forwards towards both. Nor would there be ſuch things as Virtue or Vice, but rather an undiſtinguiſhed Mixture and Confuſion of all Rewards. And from this alſo it will follow, that ſince all Order is derived from Providence, and that nothing is left free to the Counſels and Intentions of Men, that alſo our Vices ſhall be referr'd to the Author of all Good, than which no Opinion can be more impious. And of this it will alſo be a Conſequence, that Men ſhall have no Reaſon either to hope for any thing from God, or to pray to him: For, for what ſhould any Man either hope or pray, ſince the Series and the unalterable Courſe of Deſtiny knitteth all things together which are deſirable? Therefore that only Commerce and Alliance

which is betwixt God and Men, I mean the Liberty of Hoping and Praying, ſhall be aboliſhed, and quite extinguiſhed. For at the juſt Price of Humility and Virtue we deſerve the ineſtimable Reward of Divine Grace: And theſe are the only Means, to wit, Hope and Prayer, by which Men ſeem to have Power to ſpeak with God, and to be advanced and joined to the inacceſſible Light, even before they obtain their Requeſts. And if Men believe that Hope and Prayer have no Power, becauſe of the Neceſſity of future Events, what thing is there then by which we may be united, and may hold faſt to God, the Prince and Director of all things? Wherefore Mankind muſt of neceſſity, as thou didſt ſing a little before, be diſſevered and disjoined from its Good, and muſt ſhrink from its Beginning.

METRUM III.

Quænam diſcors fœdera rerum
Cauſa reſolvit? &c.

Tell me what diſagreeing Cauſe
Looſens the Bands, and from their Laws

All

All Beings frees? what powerful Hand
Doth make the two (e) great Truths contend,
Which ſeparate, ſubſiſt, and be,
Yet when they're join'd do diſagree?
Tell me, can Truths then never differ,
And do they ſtill agree together?
The Mind, with Members cloth'd, and Night,
Can never, with her darkned Sight,
Bring the cloſe Bonds of things to light.
But why doth Man diſturb his Mind
The hidden Notes of Truth to find?
Knows he what he to know deſires?
But who for what is known inquires?
If not, what blindly ſeeks he? Who
Wiſheth for that he doth not know?
Or in purſuit of it why doth he go?
Or if he ſeek, where ſhall he find
The Thing? or if Chance be ſo kind
To ſhew it to him, how ſhall he
When found, know what its Form ſhould be:
Or when the Soul doth God behold,
Can it all Principles unfold?
But whilſt in Fleſh it now is hid,
It doth not quite it ſelf forget;
With it the Sums of things remain,
Though it Particulars doth not retain.
Who to ſeek Truth then doth advance,
Is not in either Circumſtance:
For every thing he knoweth not,
Nor hath he wholly all forgot:

(e) *Great Truths.*] They are the Divine Providence and the Free-Will of Man.

But of what to his Thought doth come
He recollects and weighs the Sum,
That he may add thoſe Parts which he
Hath loſt, to thoſe kept in his Memory.

PROSA IV.

Phil. THIS is the old Complaint againſt Providence, and the Queſtion hath been much agitated and canvas'd by *(f) Marcus Tullius Cicero*, in his Book of Divination; and thou thy ſelf haſt conſidered it much and long, and made deep Reſearches into it, but it hath not yet been diligently and thorowly determined by any of you. And the Cauſe of theſe Difficulties is, that the Motions of human Ratiocination and Diſcourſe cannot approach to the Purity of the Divine Preſcience, which if Men would any way comprehend, there would be no doubt or ſcruple left: Which Difficulties I ſhall endeavour to clear to you, and remove, when I have explained and anſwered thoſe Reaſons by which thou haſt been moved. For I ask why thou doſt not think the Rea-

(*f*) *M. T. Cicero.*] *Videas lib. 2. de Divinatione.*

Reaſons of thoſe who attempt to ſolve this Queſtion efficacious and ſatisfactory; which becauſe they cannot maintain that Preſcience is a neceſſary Cauſe of things to come, think that Free-will is nothing hindered by Preſcience? Let me ask, doſt thou draw an Argument of the Neceſſity of future things from any other Topick than this, that thoſe things which are foreknown cannot but come to paſs? If therefore Fore-knowledge impoſeth no Neceſſity upon future things, as thou thy ſelf a little before didſt confeſs, what is it which may conſtrain the voluntary End of things to a certain Event? Now for Argument-ſake, that thou may'ſt better underſtand what will follow, let us ſuppoſe that there is no Preſcience: Shall therefore, as much I mean as in that lies, thoſe things which proceed from Free-will, be conſtrained to ſubmit to the Laws of Neceſſity? *Bo.* No certainly. *Ph.* Let us then again ſuppoſe that there is ſuch a thing as Preſcience, but that it doth not bind things by Neceſſity; the ſame entire and abſolute Liberty of the Will will, I think, remain. But thou wilt ſay, that although the Preſcience of things to come doth not intimate a Neceſſity of

their coming, yet it is a Sign that they will neceſſarily happen. In this manner although Preſcience had never been, the Events of future things would certainly be neceſſary: For every Sign ſignifieth only what a thing may be, but it doth not effect the thing which it deſigneth. Wherefore it muſt firſt be demonſtrated, that nothing happeneth but of Neceſſity, that it may appear that Preſcience is a Sign of that Neceſſity. Otherwiſe if there be no Neceſſity, that Fore-knowledge can be no Sign of that which is not. And now it appears that this Proof is ſupported with firm Reaſon, and not by Signs and Arguments drawn from without, but from agreeing and neceſſary Cauſes. But how can it then happen, that thoſe things which are foreſeen ſhould not fall out? As if we ſhould not believe that thoſe things will happen which Providence foreknows are to come; and that we ſhould not rather think, that though they do happen, yet there is nothing in their own Nature of Neceſſity which makes them to do ſo; which thou may'ſt eaſily perceive by what I ſhall ſay. We ſee many things when they are done before our Eyes; as what we ſee the Charioteer do

do in turning and winding of his Chariot; and ſo thou may'ſt imagine it is in all other things. Now is there any Neceſſity which compels theſe things to be done? *Bo.* No certainly, for the Working and Effect of Art were vain if all things were moved by Compulſion. *Ph.* The things then which are done are under no Neceſſity that they ſhould be done; then firſt before they were done, they were to have arrived without Neceſſity. Wherefore ſome things come to paſs whoſe Ends are abſolved from all Neceſſity: For I do not think that any Man will ſay this, that what is done now, before it was done, was not to have happened. Theſe things therefore, although foreknown, have free Events: For as the Knowledge of preſent things doth impoſe no Neceſſity upon things which are now done, no more doth the Fore-knowledge of Futurities upon thoſe which are to come. But of this very thing thou may'ſt ſay there is a doubt, as whether there can be any certain Prenotion of things which have no certain and neceſſary Events: For they ſeem to diſcord, ſince thou doſt think that if they be foreſeen, they muſt neceſſarily fall out; and if that Neceſſity fail, they cannot be foreſeen; and that nothing can be com-

pre-

prehended by Science but what is certain. And if thoſe things which are attended by no certain Event, are foreſeen as if they were certain, that would create a Darkneſs and Obſcurity of Opinion, but not a ſteady true Knowledge. And thou thinkeſt it not to be according to the Integrity and Manner of Science, to judge of things otherwiſe than they are. The Cauſe of which Error is, that whatſoever Man knows, he thinks his Knowledge is derived from the Power and Nature only of that which is known, whilſt it is quite the contrary: For every thing which is known, is comprehended not after the Power and Force of the Thing, but rather after the Faculty of the Knower. And that this may be cleared by a ſhort Example, the Sight doth one way perceive the ſame Roundneſs of a Body, and the Touch another. The Eye which is placed at a Diſtance beholds the whole together, and comprehendeth it at the ſame time with its Rays: But the other cleaving and being join'd to the Orb, and moving about the Circuit, findeth out the Roundneſs by the Parts. And Man himſelf is one way looked upon by Senſe, another way by the Imagination, another by

by Reaſon, another by the Underſtanding; for the Senſe conſiders the Figure as it is conſtituted and directed in the ſubject Matter: The Imagination judgeth of the Figure alone without the Matter: But Reaſon tranſcends the other, and weighs with an univerſal Conſideration the ſingle Species; but the Eye of the Underſtanding ſoareth higher, for it ſurmounteth the univerſal Bounds, and runs diſtinctly over the very ſimple Form by Purity and Subtlety of Thought. In which this is moſtly to be conſidered, that the ſuperior Power of Comprehending doth embrace the inferior, but the Inferior can by no means mount up to the Superior: For the Senſe can comprehend nothing which is not of Matter, nor doth the Imagination regard the univerſal Species, nor doth Reaſon comprehend the ſimple Form; but the Underſtanding which looketh as it were from above, when it hath conceived the Form, it judgeth alſo of all things which are under it, but it knows them in the ſame manner by which it comprehended the Form, which can be known to none of the other: For it knoweth the whole of Reaſon, the Figure of the Imagination, the ſenſible Matter, neither

uſing

uſing Reaſon, the Imagintion, nor the Senſes; but, as I may ſay, with one Effort of Mind it bringeth all things formally within the Compaſs of its View. Reaſon alſo when ſhe looketh upon any univerſal thing, uſing neither the Imagination nor the Senſes, doth yet comprehend all imaginable and ſenſible things: For it is ſhe who defineth the Univerſality of her Conception thus: Man is a rational Creature with two Feet; which though it be an univerſal Notion, no one yet is ignorant of Man's being an imaginable and ſenſible thing, which ſhe conſidereth not by Imagination or Senſe, but by a rational Conception. The Imagination alſo, although it deriveth its Power of ſeeing and forming Figures from the Senſes, yet in the Abſence, and without the Uſe of the Senſes, it conſiders and comprehends all ſenſible things, not by a ſenſible, but by an imaginative way of Judging. Doſt not thou ſee then, that all things in knowing uſe rather their own proper Faculties, than the Force or Powers of thoſe things which are to be known? Nor is it unreaſonable that it ſhould be ſo; for ſince every Judgment is the Act of the Judger, it is neceſſary that every one

one ſhould do his own Work by the Help of his own Faculties, and not by the Aſſiſtance of foreign Power.

METRUM IV.

Quondam porticus attulit
Obſcuros nimium ſenes, &c.

The (g) the Porch did heretofore produce
A kind of dark Philoſophers,
Who ignorantly did believe
That all the Images of things,
Obvious to Senſe, imprinted were
By outward Objects on the Mind:
As heretofore with a ſwift Stile
Men us'd on waxen Tables ſmooth,
And free from any Characters,
Letters and Figures to ingrave.
But by its proper Motions if the Mind
Can nothing do, nor yet explain,
But only paſſively doth lie,
From outward Objects taking all
Ideas, and its Figures, and preſents,
Like ſome dull Mirror to the Eye,

The

(g) *The Porch.*] There was a Porch in *Athens* where ſome Philoſophers did uſually meet to diſpute, and other People to hear News. *Zeno*, amongſt the Antients, was the firſt who took occaſion to teach Philoſophy in this Place; from whence his Diſciples were called *Stoicks*; στοὰ in the Greek Language ſignifying a Porch.

The fainter Images of things;
Whence doth the Knowledge then proceed
By which the Mind doth all things comprehend?
Whence is the Force which doth behold
Each Being then? or whence is that
Which doth divide thoſe things when known?
Or that again which recollects
Divided things, changing its way
Alternately, for ſometimes it
Raiſeth its Head to higher things,
Then to the loweſt doth deſcend?
And when t' it ſelf it doth return,
Confuteth falſe things by the true?
This Cauſe now efficacious is,
More powerful too than that which doth
Admit the Characters impreſs'd
Like ſervile Matter; yet the Senſe,
Which in the living Body doth remain,
Doth go before, and doth excite
And move the Forces of the Mind:
As when the Light doth ſtrike the Eye,
Or as the Voice doth ſtrike the Ear:
Then is the Force of Thought awak'd,
Calls out the Species which it hath within
It ſelf, to move about and act,
Applies them to the outward Notes,
Mingling and joining all thoſe Images
Fix'd in it ſelf in foreign Forms.

PROSA V.

BUT if in knowing and perceiving of Bodies, although the Qualities objected from without may affect the Inſtruments or Organs of the Senſes, and the Paſſion or Suffering of the Body may go before the Strength and Vigour of the acting Soul, which may call forth the Act of the Mind or Thought reſiding within it ſelf, and may in the mean time excite the Forms which lie quietly within: If, I ſay, in the perception of bodily things the Soul is not by the Impreſſion of Paſſion made to know theſe things, but by its own Power judgeth of the Paſſion and Suffering of the Body, how much more then ſhall thoſe things which are abſolved and free from the Paſſions and Affections of Bodies, and from any Commerce with them, not in diſcerning, be guided by outward Objects, but accompliſh and execute purely the Acts of their own Minds and Thoughts? By this Reaſon then there are ſeveral ſorts of knowing, to ſeveral and differing Subſtances: For Senſe, which is alone deſtitute of all other Knowledge, is allotted to thoſe Creatures which cannot move; ſuch as

are

are Shells of the Sea, and other things which are nouriſhed by ſticking to the Rocks. But the imaginative Power is poſſeſſed by Beaſts, which can move of themſelves, and who ſeem to have ſome kind of Faculty of deſiring or refuſing things; but Reaſon is the Talent of Mankind alone, as Intelligence only appertains to the Divine Nature. Hence it is that that Knowledge exceeds all other, which by its own Nature is not only acquainted with the Matter of that which properly belongs to it, but alſo with that which is ſubjected to all others. But how will it then fall out, if Senſe and Imagination oppoſe and are contrary to Reaſon, affirming that that Univerſal is nothing which Reaſon thinks it ſo perfectly ſees? For Senſe intimates that that which is ſenſible and imaginable, cannot be univerſal: Then therefore the Judgment of Reaſon muſt be true, that nothing can be ſenſible: Or elſe, becauſe ſhe knows that many things are ſubject to Senſe and Imagination, the Conception of Reaſon muſt be vain, which conſidereth that which is ſenſible and ſingular as an Univerſal. But if Reaſon ſhould again anſwer to thoſe things, and ſay, that ſhe truly comprehends what is ſenſible and ima-

imaginable within the Compaſs of Univerſality; but yet ſhe cannot aſpire to the Knowledge of Univerſality, becauſe Knowledge of the former cannot exceed corporeal Figures: But as to the Knowledge of things, we ought to give Belief to the more firm and perfect Judgment of them. In a Conteſt of this kind therefore, ought not we who have in us all the Powers of Reaſon, Imagination, and Senſe, rather to approve and ſupport the Cauſe of Reaſon? Like this it is, when human Reaſon imagines that the Divine Underſtanding beholdeth or knoweth not things to come, but juſt as they are beheld or known by her. For thus thou argueſt; What things do not ſeem to have certain and neceſſary Events, they cannot be foreknown certainly to happen. Of theſe things therefore there is no Fore-knowledge; or if we believe that there be any, then is there nothing which doth not happen of Neceſſity. If therefore we might have the Judgment of the Divine Mind, as we are Partakers of Reaſon, we ſhould judge as we have already judged, that Imagination and Senſe ought to yield to Reaſon, and alſo judge that it is moſt juſt that human Reaſon ought to ſubmit it ſelf to the Mind of God. Wherefore, if we may,

let

let us advance our ſelves to the Height of the higheſt Intelligence, and there Reaſon ſhall ſee that which ſhe cannot find in her ſelf; and that is, in what manner the Preſcience of God ſeeth and defineth all things, although they have no certain Event; nor let this be looked upon as an Opinion, but rather the Purity and Simplicity of the Supreme Knowledge, which can be included within no Bounds.

METRUM V.

Quam variis terras animalia permeant figuris!
Namque alia extento ſunt corpore, pulveremque verrunt, &c.

In Shapes how differing Creatures wander thro' the Earth!
Some with extended Bodies go, and ſweep the Duſt,
And by th' Impreſſion of their Breaſts a Furrow make.
Some beat the yielding Winds with nimbleneſs of wing,
And with a moiſter Flight ſwim through the Air;
Some with their Feet affect to preſs the ſofter ground,
Or in the verdant Meads, or in green Woods to walk.

Yet

Yet tho' thou ſeeſt them differ in their various Forms,
They do in this together centre and agree,
That their Looks downward bent, their heavier Senſe makes dull.
But Man alone doth raiſe his noble Head on high,
Light, and erect he ſtands, and doth deſpiſe the Earth.
Thou art admoniſh'd by this Figure then, unleſs
Thy earthly Mind doth thee deceive, that whilſt towards
The Heavens thy Face thou raiſeſt, and thy Forehead doſt
Advance, thou ſhouldſt advance thy Mind on high,
Leſt, whilſt thy Body tow'rds the ſtarry Regions looks,
Thy noble Mind ſhould tow'rds the Centre be depreſt.

PROSA VI.

Phil. BEcauſe therefore, as I have demonſtrated a little before, that every thing which is known, is not by its own Nature known, but by that of him who comprehendeth it, let us now behold, as far as it is lawful for Philoſophers, what the Eſtate is of the Divine Subſtance, that we may better ſee what this Knowledge is. It is the common Judgment then of all thoſe who live by the Rules of Reaſon, that

that God is Eternal: Let us then conſider what Eternity is, for this would lay open to us, at the ſame time, the Nature of God and his Knowledge. Eternity therefore is a total and a perfect Poſſeſſion of a Life which ſhall never have an End; which appears more clearly from the Compariſon of temporal things: For whatſoever liveth in Time, proceedeth to the preſent, from what is paſt to what is to come: And there is nothing under the Laws of Time, which can at once comprehend the whole Space of its Life. For a Man doth not yet poſſeſs to Morrow; and what was Yeſterday he hath already loſt; and in the Life of this Day you live no more but as in this paſſing and tranſitory flowing Moment. Whatever therefore is ſubject to a temporal Condition, although, as *Ariſtotle* thought of the World, it never began to be, nor ſhall ever have end, but its Life ſhall be drawn out to an Infinity of Time, yet it is not that which Men may rightly judge to be Eternal: for although it comprehends the Space of an infinite Life, yet it doth not embrace altogether at the ſame time; for it wants the future things which are not yet arrived. Whatſoever then comprehends and poſſeſſes together, and at the

the ſame time, the Fulneſs of an endleſs Life, which wants nothing of Futurity, and from which nothing that is paſt is eſcaped, ought juſtly to be eſteemed Eternal: For it is neceſſary that that ſhould always be preſent to it ſelf, and Maſter of it ſelf, and that it have always with it the Infinity of movable Time. Therefore they err, who when they heard that *Plato* believed that this World neither had Beginning, nor ſhall have End, in this manner they make that which is created, Coeternal with its Creator: For it is one thing to be led on through an interminable Life, which *Plato* granted to the World, and another to comprehend at the ſame time together the Preſence of ſuch an one, which it is manifeſt is only proper to God. Nor ought it to ſeem to us that God is antienter than the created World by quantity of Time, but rather by the ſimple Propriety of his Nature. The infinite Motion of temporal things imitates the preſent State of immovable Life: and ſince it can neither counterfeit nor equal it, from Immobility it paſſeth into Motion; from the Simplicity of a preſent, in goeth into an infinite Quantity of future and paſt Time:

Time: And ſince it cannot together poſſeſs the Fulneſs of it ſelf; yet in this, ſince it never ceaſeth in ſome meaſure to be, it ſeems faintly to emulate that, to whoſe Perfection it cannot attain, and which it cannot fully expreſs, binding it ſelf to ſome kind of Preſence of this ſmall and ſwift Moment; which, becauſe it bears ſome Reſemblance of that durable and preſent Time, it giveth to thoſe things to which it happens a ſeeming Exiſtence. And becauſe this ſmall Moment may not ſtay, it doth therefore proceed in the infinite way of Time. And hence it is that it continues it ſelf in Progreſſion, to the Fulneſs of which it could not attain by being fixed. If then we would, following *Plato*, impoſe Names ſutable to Things, let us ſay, that God is only Eternal, and the World is Perpetual. Since then every Judgment comprehends thoſe things which are ſubject to it, according to its own Nature, there muſt always be allowed to God an eternal and ever-preſent State: His Knowledge alſo exceeding all the Motions of Time, remaineth in the Pureneſs and Simplicity of its Preſence, containing the infinite Spaces of preſent and paſt Time, and conſidereth all things by the Purity of that

that Knowledge, as if they were now doing. If therefore thou wouldſt rightly conſider of that Preſcience by which he foreknoweth all things, thou ſhalt not eſteem it as a Fore-knowledge of what is to come, but more rightly thou wilt find it to be the Knowledge of the preſent, and never failing NOW. Therefore it is not to be called *Prævidentia*, but rather *Providentia*; which being placed far above all inferior things, doth as it were behold all from the very Heights of the World. What is it then that thou wouldſt have, that theſe things ſhould be attended by a neceſſary Event, which are view'd by the Divine Eye, ſince Men do not make thoſe things neceſſary which they behold? For doth thine Eye, which beholdeth a preſent thing, add any thing of Neceſſity to it? *Bo.* No, it doth not. *Ph.* But if Men do make a juſt Compariſon betwixt the Divine and Human Preſcience, then as you ſee ſomething by your temporal one, God ſeeth all things by his eternal one. Therefore this Divine Foreſight doth not change the Nature and Property of things, but only beholds thoſe things as preſent to him, which ſhall in time be produced: Nor doth it confound the Judgment of things, but knoweth at one View what is neceſſarily, and what is

not neceſſarily to arrive. So you, when at the ſame time you ſee a Man walk upon the Earth, and the Sun to riſe in the Heaven although both were ſeen at the ſame time, yet you diſcern and judge that the Action of the one was voluntary, and that of the other was a neceſſary one: So therefore the Eye of God looking down and beholding all things under him, doth not at all diſturb the Qualities of things, which to him are preſent, but, in reſpect of Time, to you are future. Hence it is that this is not an Opinion, but a certain Knowledge grounded upon Truth, that when God knoweth that any thing is to be, at the ſame time he knoweth it not to be under a Neceſſity of exiſting. And here if thou ſay'ſt, that what God doth foreſee ſhall happen, it cannot but happen; and that which cannot do otherwiſe than happen, muſt of Neceſſity come to paſs, and ſo muſt bind me to a Neceſſity: I will confeſs that this is a moſt ſolid Truth, but it is ſuch an one that ſcarce any one can attain to, unleſs he be acquainted with the Mind of God. For I will anſwer thee thus; That the Thing which is to arrive, being referr'd to the Divine Knowledge, becomes neceſſary; but

if it be taken according to its own Nature, it seems altogether absolute and free: For there are two kinds of Necessities; one simple, as that it is necessary for all Men to die; the other is conditional, as if thou knowest any one doth walk, it is necessary that he do walk. What then any one knows, it cannot be otherwise than it is known to be: But this Condition doth not at all draw that simple one along with it. For its proper Nature doth not constitute this Necessity, but the Addition of the Condition: For no Necessity compels a Man to walk, who walks voluntarily, although it must be necessary that he should walk when he doth. Therefore, in the same manner, if Providence seeth any thing present, it is necessary that it should be, although in its own Nature there be nothing to constitute that Necessity: but all Futurities, which proceed from Free-will, God sees as present to him. These things therefore, Relation being had to the Divine Sight, are made necessary by the Condition of the Divine Knowledge; but being considered by themselves, they do not recede from the absolute Liberty of their Nature. All things therefore shall come to pass, which God

foreſees ſhall have a Being, but many of them proceed from Free-will; which, although they do happen, yet they do not by exiſting loſe any thing of their Nature; by which it was in their Power before they did happen, not to have happened. *Bo.* What then, is it to the purpoſe if things be not neceſſary in their own Nature, ſince by the Condition of the Divine Knowledge they fall out together, as if they lay under a Neceſſity? *Ph.* This is the Difference, that thoſe things which a little before I propoſed to thee, to wit, the Sun riſing, and a Man going, which, when they are done, cannot but be done: But yet it was neceſſary that one of theſe before it was done ſhould exiſt, but it was not ſo with the other. So then thoſe things which God doth ſee at preſent, do without doubt exiſt; but ſome of them proceed from the Nature of things, as is inſtanced in the riſing of the Sun; and others from the Will and Power of the Doer, as it is in the other Inſtance. *Bo.* Therefore I did not ſay amiſs when I ſaid, that ſome things, being referred to the Divine Knowledge, are neceſſary; but if conſidered by themſelves, they are abſolved from the Bonds of Neceſſity. • Juſt

as

as every thing which is an Object of the Senſes, if it be conſidered by Reaſon, it is univerſal; but if by it ſelf, it is ſingular. But thou may'ſt ſay, that if it be in my Power to change my purpoſe, I ſhall deſtroy Providence, and make it to ſignify nothing, if perchance I ſhould change that which ſhe hath foreſeen. *Ph.* Thus I will anſwer thee, That thou may'ſt perchance alter thy Purpoſe; but becauſe the preſent Truth of the Divine Providence foreſeeth that thou may'ſt change it; whether thou doſt it or not, or which way ſoever thou may'ſt turn it, thou canſt not avoid the Preſcience of God; no more than thou canſt fly from the Sight of his Eye, although by the Freedom of thy Will thou doſt turn thy ſelf to never ſo great a Diverſity of Actions. But what then may'ſt thou ſay? Shall the Divine Knowledg be changed according to the Mutability of my Diſpoſition; ſo that when I would now do that, and now do this, that alſo ſhould ſeem to vary its turns of Knowing? No certainly; for the Divine Eye foreruns all future things, and returns and brings them back to the Preſence of God's proper Knowledge. Nor doth he, as thou thinkeſt, change his turns of Fore-

knowing, now this, now that; but he remains fixed, and at once foresees and comprehends all the Variations and Changes. Which present Faculty of comprehending and seeing all things, God doth not receive from the Events of future things, but from the proper Simplicity of his own Nature. Hence also that is resolved which thou didst lay down a little before, which was, that it is unfit to be thought that our future Actions and Events are the Causes of the Prescience of God: For this Strength of the Divine Mind which embraceth and comprehends all things with a present Knowledge, hath it self appointed a Method and Bounds to all things, and is not beholden to Futurities. Since then things are thus, there remains to Men an inviolable Freedom of Will. Nor are the Laws to blame, when they propose Rewards and Punishments to those whose Wills are free from the Yoke of Necessity. That God also who foreknoweth all things remains above, and the always-present Eternity of his Sight agreeth with the future Quality of our Actions, dispensing Rewards to good, and Punishments to evil Men. Nor are our Hopes and Prayers lodged and addressed to God in vain,

vain, which when they are ſincere and honeſt cannot be unſucceſsful, nor without Effect. Hate Vice then, and turn from it; love, honour and adore Virtue; advance your Minds and Thoughts to the trueſt Hope, and let your humble Prayers mount on high: for there is a great Neceſſity of being good and virtuous impoſed upon you, if you will not diſſemble, ſince you act in the Sight of a Judge that ſeeth all things.

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